



Inprimatur

Gualt: Blandford,

VICECAN: OXON.

Aug. 1.
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Ἰὺδῖα οὐ θέλει.
Judgment worthy of God.

OR

An assertion of the EXISTENCE and DURATION
OF
Hell Torments,

IN

Two occasional Letters, written several
years since, by

The most Learned, Reverend, and Pious
D^r HENRY HAMMOND.

TO WHICH IS ADDED

An Accordance of S^t PAUL with
S^t JAMES, in the great point of
Faith and Works,

By the same Author.

—Who being Dead yet speaketh. Heb. 11. 4.

O X F O R D

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The Preface.

SO servilely disingenuous is our *Nature*, and altogether brutish in the pursuit of sensual enjoyments, that the proposal of *rewards* does in no proportion lead us to forcibly to our *Interests* and duties, as do the *threats* and menaces of punishment. Insomuch that it may be said with perfect truth, that *God* is far more *gracious* in *severity* then in *mercy*;

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far more obliging and indulgent in creating of a *Hell*, then in furnishing a *Heaven*. Whilst the flaming sword and dreadful *Cherubim*, set at the Entrances of *Paradise*, though they seem'd meant to hinder the return of our first *Parents*, prove really both theirs and ours best *Convoy* thither. We being such, whom vengeance only can reclaim, terrors allure, and even damnation it self preserve from ruin and damnation.

Accordingly, it is an *Observation* verifys'd by full experience, that our fears of *Hell* are ballanc'd with our hopes
of

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of Heaven; and our beliefs concerning each, answer our *Expectations* of either. The *Apostle's* assertion of Mens *beaping to themselves Teachers according to their lusts*, being as true of their choice of *doctrines*: and however in other things we live not answerably to our *Principles*, in this Instance we rarely deviate, and by the same degrees grow confident in doing ill at present, and disbelieving of our future sufferings for it: so that it proves a *Contemplation* of great variety to recollect what shifts men put themselves upon, to gain a truce and cor-

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respondence with their vices; how they sweat and labour, as to acquire the real punishments, so to elude the anticipated dreads and frightful Expectations attending their misdoings.

1. And first of all; how being engag'd in *vitious practice*, they strive to palliate its deformity with the beauteous appearances of neighbouring *vertue*; calling their *angers justice*, their *lusts friendships*, their *rapines zeal*, and so of the rest. But when this *Umbrage* proves too thin, and the *hypocrite* has the ill fate never long to impose on others, and therefore

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therefore much lesse upon himself.

2. The next Attempt is made to lessen the regard of *Vertue* and shame of *Vice*, by suggesting that both are the production of *opinion*: That *Nature* knew no *Ethicks*, but founding all things in *Community* made no *proprieties* excepting those of *enjoyment* and *possession*: whilst *Law* and *right* are the meer issues of preceding *Wrong*, the usurping on that freedome which was the native birthright of mankind; and *honesty* is nothing but a bondage unto *common* fame, the being a *fool* to escape the

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stile of *Knave*. But when this gourd is wither'd in the day of it's appearance (*dishonest practise*; however fashionable and recommended by *Example*; being of ill mark and seeking *Covert*: never secure by any strengths, nor shelter'd by *Concelement*: Nay more then this, the partial sinner condemning still in others, the very guilts he flatters in himself, which makes it evident that naughty practise has an horrour in it which in despite of interest or prepossession confesses it *detestable*.)

3. A fresh expedient is sought, and

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and men are taught to argue, that howsoever Wickedness be *shamefull* in its nature, it will not much import if it at least be *innocent* in its effects; and followed by impunity. Which hope is countenanced by the indifferent and seeming casual dispensation of *successes* in the World; where one event happens to the good and bad, the clean and unclean; him that sacrifices, and him that sacrifices not; whilst providence is so far from punishing offenders as to allow to them the most signal *liberalities*; and good men in the interim rarely share in any thing but *misery*. Yet notwithstanding.

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withstanding this; since conscious *guilt* by sad misgiving controules its most assur'd enjoyments; and *reason* addes her more concluding *suffrage*, retorting back the *Argument*, and from the *impunity* of wicked men at *present* demonstrates that instead of peace and safety a sure *arrear* of judgment must be look'd for; it being most consequent, that if there be a *Gnd*, he must *be just*; and if he be so, will punish in a *future* world the injustices which scape and thrive in *this*.

4. Henc it growes needful for the *vicious* person to look out
further

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farther for security; and beaten from the former shelters, his next addresse is to religion, and with the troops of other Criminals he seeks for refuge at the *Altar*, which to all purposes besides he scornes and desecrates. And here he boldly claimes the *priviledge* of *Saintship*, of *Faith*, *Predestination*, and thousand texts of *Scripture* which promise *mercy* and *forgivenesse* unto *sinners*. But when these flattering expectations are silenc'd by the voice of the same *Scripture*, which plainly saies that no *Whoremonger*, *Adulterer*, *unclean person*, or the like, shall have any inheritance

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tance in the kingdome of Christ and of God: and on the Contrary, that tribulation and anguish is on the Soule of every man that doth evil whatsoever his opinions be: and as to advantages from outward profession, they are but this, he that knows the Will of God and does not practise, has right unto this one prerogative alone, to be beaten with more stripes then others:

5. After thele frequently repeated misadventures, the *sinner* encourages himself to try a yet unthought of *Artifice*: and since that in all addressees whither to *Nature* or *Religion* he meets with sad abodes
of

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of future punishments : he would fain please himfelfe with putting *far off from him the evill day* : fuggesting that thefe punishments both are and likewise will be *future* ftill; at leaft are *fo remote*, as not to merit our regards, or ftand in competition with a *prefent* fatisfaction. But when the hourly *possibilities* of death and a fucceeding ftate of torment, revenging with fevere inflictions the broken minutes of reprieve, intrude upon the *mind*; then this fair *dream* of Comfort likewise vanifhes as faithleffe and as empty as the reft. And now it were to be
expected,

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expected, that the *sensual* Man driven so often from his fastnesses and places of retreat, should yield and be content at last to *part* with *ruine*.

6. But the Industry of vice is not so wanting to its self: for though it be made evident that *vertue* is a real being, and the demure *pretension* to it will no way satisfy our *interest* or *duty*: also that it appear *religion* has no *Gospel* for the wilful sinner: and no *impunity* can be expected to transgression, nor advantage in *delay* of suffering: One more, and indeed the only unattempted *refuge* is laid hold of: to try if
that

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that these *punishments* are really so *formidable* as is pretended; or such indeed as a generous and valiant sinner may meet and grapple with. The which is put in practise by framing *easy Characters* of the *infiictions* apportion'd to *transgression*, and likewise shortning the date of their *duration*.

And indeed this *method* of procedure seems to be the last effort of resolute *Impiety*: when men determin'd not to leave their sin, *risle* the regions of *darknesse* for their shelter, and seek a *refuge* in *perdition*: fulfilling the prophetick strain and high Hyperbole of *making*

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king a *Covenant with Death* and being at an agreement with *Hell*. A method which though not perfectly unknown unto precedent generations, was rarely ventur'd on; but seems left like to the barbarous *Western World* to be invaded and possess'd by this our *Age*. Even that, which having attempted *Mischiefs* beyond all common practise, was in reason to look out for *salvo's* and *excuses* no lesse peculiar. And as if these would not be *authentick* if only whisper'd in *discourse*, we have liv'd to see them made the Argument of *Books* and magisterially disputed

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puted as sober truths and maxims of Divinity. For besides the preparatory Doctrine of the Socinians The Socinians opinion of the future state of Souls, (who teaching men to disbelieve that Resurrection which God asserts, leave it an easy task to overthrow that which themselves contriv'd.) We have in our own language been solemnly instructed that the pains of Hell are nothing but the luxuries of Earth; the drudgery of getting Children, and li- Mr Hobbs, ving o're again that age which sensual men would live for ever. We have bin likewise taught those pains dwell Mr White, only

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only in the phancy, nay in the *Wishes* and importunate *desires* of them that are tormented: as if the *flames* of the infernal *Tophet* had bin the painted Fires of *Purgatory*, and every criminal were his own *Hell* and *pain* and *Devil* too.

Resolution
concerning
Origen.

Lastly, we have been taught that the severity of the day of judgment shall pass upon its self, when *death* shall learn to dye, *damnation* be condemn'd, and *perdition* be destroy'd. Whilst men have brought again from the infernal pit that monstrous *Heresy*, which should

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should have justify'd its doctrine, by having been its self consum'd there, and lost unto Eternity.

Alas! who will from henceforth be afraid of *sin*, if it only punish by inflicting *pleasure*, torment by baiting us with keen *desire*, or end in painless deperdition? We can dwell with consuming fire, and peacefully cohabit with everlasting burning, if the flames be only those of *lust*, or of *desire*; or be they *real* ones, if they utterly consume, and are so great as to be withal most friendly, and calcine us in a moment.

Which severals being thus

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nakedly *premis'd*, there will not need a farther *Preface* to manifest, how very *seasonable* the subjects of the ensuing discourses are: nor more to justify the *Edition* of them, unless it may be useful to declare, that these *considerations* were so weighty, as to persuade thereto the Right Reverend Father in God, the Lord *Bishop* of London, (who was entrusted with these *Venerable Remains*) though he otherwise is very jealous without much caution to commit (and will not suffer any other person to bring) the posthumous *labours* (especially

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ally the occasional private *letters*) of his *friend* to publick light: least, though every thing which fell from that Excellent Pen, merits its *readers* full reception, yet wanting the advantage of a *review*, it may not altogether merit and deserve its *Author*; that is, be not so exactly absolute, as whatsoever past his second view was sure to be.

May the *Charity* of the one in *writing*, and the other in *publishing* these discourses be answer'd in the advantage of the *Reader*; who can only, by being convinc'd there is a *Hell*, escape the *knowing* what
it

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it is, and will happily confute these *Päpers* by being a *Profelyte* unto them.





Αἰὶα Θεῶ κρείσσει.

Judgment worthy of God.

or,

An assertion of the Existence
and Duration of

Hell Torments.

S I R,



S soon as I had made
my last dispatch to
you, it pleased God
to fasten me to my
bed for some dayes,
by the returne of a
fit, which hath been my frequent
exercise; from whence being now
after five dayes remov'd to my
chaire, I have some liberty to re-

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view

P.

view your question ; and think it best with my pen in my hand to offer to you (in the same order which you have us'd) my thoughts of every period.

And first for the *termes* of the *Question*, they want somewhat of *Expresness*: For supposing, as you doe, that the *Wicked* rise, and are judged, and adding from hence that their sentence shall be that they shall *utterly be destroyed*, yet it is uncertain, *whether that sentence shall be immediately executed, or after some space; or if immediately, whether by a swift or lingering destruction*. For he that should affirm the wicked to be at the last judgement committed to a fire, which should torment for many hundred or thousand years, and at last consume and annihilate them, would affirm the affirmative of this question: and so he, that advanc'd from 1000^{ds} to milli-

millions of years and ages of sufferings, concluded (at any the longest last) with abolition. And then the arguings that are after us'd from Gods *Justice &c.* would be of little force, if no more but this were design'd to be gained by them. For it were sure as much Justice to punish *eternally*, as to punish *millions* of years, and then annihilate; when the supposed ground of Injustice is the lightness, or shortness of the Acts so punished, which would in the Eye of Law, and Equity, bear as little, i.e. no proportion with many Millions of Ages, as with duration absolutely infinite. I shall therefore take it for granted by him that proposeth the question, that he means destruction immediately following the dooms-day sentence, and that no lingering but swift destruction.

Next then p. 1. for *Origens* opi-

nion, granting it right stated (as I think it is) I demand for what reason that is mention'd? Is it not for this, because *Origens* Doctrine was deem'd an *Heresy* in the Church, and that of some ill and dangerous consequence to be believed? If so, then it must be considered, whether they that deem'd *Origens* Hereticall, can appear to have been more favourable to this, (which will not be found) or whether the ill consequences of this be not as dangerous, as of *Origens*, i.e. whether the belief of no future punishment to the wickedst Hypocrites in the world, save only of swift annihilation, will not be as forcible a meanes of securing wicked men (that have no tast of spirituall joyes) in the admitting of any gainfull evill, as the belief that after a long space of horrible torments proportionably encreas'd to their number of Sins,
and

and the aggravations thereof, they shall one day, no body knowes when, when the Divells have been punish'd enough for their highest rebellions and continued hating and opposing of God, be delivered out of their flames, and made partakers of vision of God, and society of Saints and Angels, which they ever hated, and never desire to see, or be in their company, and have suffer'd all those torments, rather then they would entertain or admit Communion (of desire and practices) with them. Tis possible it may be said, that the reason of the difference is because *Origens* opinion was contrary to *Scripture*, and that this other is not. To this I shall make no further reply, then in the words of *Vincentius Lirin*: *Imo planè nemo unquam Magistorum fuit, qui pluribus divina legis uteretur exemplis.* His only fault

then must bee, that he urged divine Testimonies in uncatholick Interpretations: (And whether that have not place here also; I leave it to every one to consider) and so saith *Ltrinenfis* again, *Dum parvipendit antiquam religionis Christiana simplicitatem, dum se plus cunctis sapere praesumit, dum Ecclesiasticas traditiones & veterum Magisteria contemnens quaedam scripturarum capitula novo more interpretatur, meruit ut de se quoque Ecclesiae Dei diceretur, Si surrexit in medio Tui Prophetia—*

Thirdly then, to come to your Testimonies from Scripture, of the N: T: especially, for proof of the affirmative. And 1. for the use of *θά-νατος, θνήσκειν* and *ἀποθνήσκειν*: It is acknowledged that these words properly signify the same that in English *death or dying* doth. But that this should be limited to utter destruction

struction and *annihilation*, is most unreasonable. For, in the using of this argument it is foreseen and granted, that *death* is taken sometimes for death in and unto *Sin*: Only 'tis suggested that those are *mysticall* and *metaphoricall* Sences: Hereupon I infer, that if the words be taken sometimes mystically and metaphorically, and yet no assurance that they are so, but because they are us'd in a matter whereto death, as it signifies a separation of Soul and Body, is unappliable; then may they by the same reason be taken so elsewhere, and not bound to that one which is thought to be the sole literal and proper signification. If *Death* appear to signify in Scripture somewhat *beside* utter destruction, then how can the wickeds utter destruction be *concluded* from the mentions of their death &c? Against this it avails not to say,

that the one is the proper, but the other only metaphoricall notion of it: for it being granted that the scripture useth Metaphors in one instance, why may it not in another *as* probably? This is sufficient to the force of that argument. But then *ex abundanti*, I adde, that the *Notion* of *Death* for utter destruction i. e. *Annihilation* being only usefull to the disputer, it will be hard for him to produce any one place, either in Old or New Testament, (I might adde, or in any other Author) where *ἀννίωσις* &c. signifies *Annihilation*. It signifies indeed the *separation* of *Soul* from *Body* very frequently; but that is not founded on supposition that in that separation either of the parts, much lesse both, utterly perish. Nay the doctrine, for which the proposer of the questions disputes, supposes him not to mean death in that notion;
for

for then *Eternall death*, the wicked's portion, must be *eternall separation of Soul and Body*, which is exclusive of all reunion or resurrection at the day of Judgment: *which* the Disputer averts as *hereticall*. Nay 'tis to be observ'd that when our *Saviour* came nearest the expressing this matter of annihilation, he chooseth two other Phrases, (not this of death, or any thing that way inclining) *having never been born, and having a milstone hanged about the Neck and being cast into the midst of the Sea*, which by an imperfect resemblance seemeth meant on purpose to signifie annihilation: And yet it is also observable to the main question, that either of these states (and so annihilation) is better and more desirable, then the Lot which in Gods decree awaites a betrayer of Christ, a wicked man; for that one fact. Thus far by

way of evacuating all force in that Argument; To this I shall adde somewhat *Positive* toward the laying foundation for the evincing the contrary, viz. That *death in scripture use.*, is (as 'tis granted in the objection) *oppos'd to life*. Life then ordinarily signifies that which results from the union of Soul and Body: but it also signifies the result of another union (*Unio Virtutis*) betwixt God and the Soul, or betwixt God and both. In the former of these it signifies spirituall life, both as that signifies living well, whereby the passages of spiritual vertue betwixt God and us, are kept open and free; and as it signifies pardon of sin, the contrary whereto is expressed by separating and hiding his face, and turning himself from us. In the latter (*viz.* betwixt God and the Soul and Body, i. e. Person of man) it signifies Gods

Gods favour and protection, of which under the style of Gods presence the *Psalmist* saith, that *in it is life*. And then as all felicity is the certain effect or consequent of this kind of union, so life oft signifies felicity, even that of the highest Magnitude. And all this not My-
stically or Metaphorically, that I know of, (or if it did, that exception is of no force as hath already been shew'd) but as literally, and with as full propriety as the union of Soul and Body is call'd Life; God being (as the School saith out of St *Augustin*) *intimior cuicunq; rei creatæ*, then the Soul is to the Body: and so the several parts of that union more necessary to the several sorts of life signified thereby. Mean while it is evident that *zā* life belongs not to being simply; for all Ents have not life: or to miserable being; *non est vivere sed valere*

valere vita; but to greater or lesser degrees of happy and joyfull being, the utmost of which is so naturally expressed by ζωή, that it wants not the addition of αἰώνιος (oft times) to do it: *If thou wilt enter into life* Mat. XIX, 17. and VII, 14. and XVIII, 8. i. e. the happy being in Heaven: Which is so properly that which is call'd life, that this we live here scarce deserves the appellation in comparison with it. Now in proportion to these acceptions of life must the Notion of θάνατος &c. be calculated. Had life signified most properly [being] simply taken, there might have been some pretence, that the contrary θάνατος should denote the contrary to *being* viz. *Annihilation*: But when it signifies those so many other things, and not simple entity, 'tis most rational that θάνατος should both technically, and properly signify the
 oppo;

opposites to those severals, *wicked life, the displeasure of God, a miserable being here, separation of Soul from Body, of both from God, and above all endless torments in another World, Job. viii, 51, 52.* (and that as somewhat to be *seen* and *tasted*, which were not so well appliable to annihilation) and in many other places; I instance in one or two more, first, *Heb. 2, 14.* because there it seems to mee to have a mark distinguishing it both from death, the separation of Soul and Body, and from annihilation. For of neither of those I suppose the Divell can be said *κρδ' εἶναι*, to *have power*, especially not of the latter; which is a work of the same Omnipotency that creation is: Whereas of eternal torments of the wicked 'tis certain that the inflicting of them is entrusted to the Divell; and so he hath power over them.

Second-

Secondly 1. *Joh. 3. 14.* Where he that loveth not his Brother is said μένει ἐν θανάτῳ to abide in that which is there call'd death, which is some prejudice to the opinion of *redactio in nihilum*: for in that there is no abiding. So that I suppose it clear that there hath been little gaine to the establishing the affirmative of the question, from this first objection, the use of θάνατος &c. for the punishment of the Wicked.

Proceed wee then to the second sort of words ἀπώλεια and ὅλεσθαι and ἀπολέσθαι there rendred destruction or perishing or perdition. For all these will be ruled by the former θάνατος &c. none of them having any propriety to the sense of annihilation, but only oppos'd to σώζεσθαι and σωτηρία in the notions wherein they are visibly us'd for rescues or deliverances; sometime
from

from greater, sometime from lesser dangers, sometime for forsaking of Sin, repentance *Act. 2. 40.* coincident with spiritual life: sometime for pardon of Sin, sometime for temporal cures; and sometime for that state of endless rest from pain, Sin, Frailties, Infirmities, together with addition of all positive blisse in the vision of God. And in proportion *ἀπώλεια* is fitly vs'd not only for the privations; but contraries to every one of those, the evils extreamly opposite to these good things. And nothing hinders but that *ἀπολείσται* be taken *Mat. 10. 28.* not for annihilating but tormenting in Hell, that being the known place for the inflicting of torments, and to that end the fire eternal prepar'd for the Divel and his Angels, and Men also adjudg'd to have their parts of it *Mat. 25. 41.* and the office of the Divells there,

there to be *Lictors*, & tormentors, and jaylors, which suppose space of detention and cruciating, but are irreconcilable with instant annihilation: see *Mat.* 5. 25, 26. And against this sence of *ἀπώλῃ σου*, nothing farther said hath force. For, first, thus 'tis certain, God both can and will punish, i. e. cruciate those that fear him not. Secondly, 'Tis denied that *ἀπώλῃ* most properly signifies the destruction of the being of the subject, or annihilation, and whereas 'tis affirm'd so to signifie *Mat.* 10. 39. it is certain it doth not. For there as it is once oppos'd to the loosing this present life, (as our Saviour foretels the complying *Jewes*, and *Gnosticks* should in event do by those very means by which they intended to preserve them) so it is a second time apply'd to godly *Martyrs* who loose their lives for Christs sake,
of

of whom it will not be imagined that they are annihilated, when they so dye. Thirdly, the *Concession* that when apply'd to a person, it signifies generally *death* in the proper sence, is a manifest prejudice to its signifying *annihilation*; for if the death of a person were the annihilating that person, all resurrection were superseded. And this is farther evident by the several proofs farther produced as *Mat. 26. 52.* where *they that take the Sword* against the lawfull Magistrate, *shall i. e.* are worthy to *perish by the Sword* of the Magistrate, which yet I hope can annihilate no man, but *only kill the body*, *Mat. x. 28.* And beyond that *have no more that they can do*: so *Mat. 27. 20.* I hope Jesus was only crucified, not annihilated. And so in all other places, save only that of *1 Cor. 15. 18.* where upon a false assumption

sumption it would follow that (not the wicked, which alone were pertinent, but) good Christians should utterly loose all being, at least of the body, or be never rais'd again, so that it is far from being by that *Cumulus* of Testimonies concluded that the destruction or perishing of the wicked signifies utter destruction.

If these *testimonies* may be believ'd (some of which belong to Christ, some more to the godly, and no one to the annihilation of the wicked) the direct *contrary* will be *concluded*.

Fourthly, the places that are produced to prove this to be the expectation of the *Devils*, prove it not. Not *Mar. 1. 24.* for there *to destroy them*] is to retrench their great power over the men of the World, to destroy their *Dominion*, to cast them out of the bodies

v.25. yea and out of the Temples and minds of men, which they possess. The other of *Luke 4.34* is to the same purpose, and so concludes no more, then that concluded. And indeed it cannot be with any shew of reason imagined, that the *divels* should know so little of their own *doom*, as to thinke it possible they should at *Christ's* coming be *annihilated*. Nay if they had, their present condition being so far from the least degree of happinesse, they could have no reason to deprecate it, or beg Christ to *let them alone*, and disclaim having *anything to do with him*. Their annihilation (if that had been the signification of destroying them) the speedier it were, it were certainly the more desirable; especially when it would also have secur'd them from the fear of a yet worse condition, which we know was decreed them, and of which

which they cannot be doubted to have receiv'd presages, by being finally sentenc'd to it. If this argument be consider'd, it will certainly warrant my affirmation, that 'twas not annihilation that the devils with such horror expected from Christ, but, as appears by comparing with *Mat. 8.29.* a mandation to torments.

Fifthly, the uses of the word *ᾠλισμὸς* for *eternall destruction*, exemplifi'd by the Objector by many texts *Jo. 3. 15*, &c. if proved as manifestly, as freely granted by me, are still of no force to induce the desired conclusion, because it was said *ᾠλισμὸς* signifies not *annihilatiō*. And yet it falls out, that severall of the testimonies are impertinent to that to which they were design'd; as *1 Cor. 1. 18.* *2 Cor. 2. 15.* where they that *perish* are impenitent sinners (abstracted from the doom that

that expects them) as oppos'd to σωζόμενοι in the notion of *penitents*, and the next 2 *Thes.* 2. 10. is of the same importance.

Sixthly, the *uses* of the *nounes* ἀπώλεια & ὅλεθρος must be concluded by what hath been already said of the verbs and nounes together, and indeed infer as little toward the undertaken cōclusion. For to that two premisses being requisite. 1. That the *punishment* of the wicked is express'd by ἀπώλεια and ὅλεθρος. 2. That those words signifie *annihilation*, only the *former* of these is pretended to be prov'd from the use of the words in the quoted places: the *later*, on which all the weight lyes, being not pretended or endeavour'd to be prov'd, but rather *taken for granted*, which is the great *fallacy* of *petitio principii*, not to be tolerated in the pressing any *Argument*.

Seventh-

Seventhly, For *φθέρει* it availes nothing: for allowing it to be all one with *ὀλεθεος* (a word which by the way I must now adde, having formerly omitted to insert it, signifies bodily *smart* inflicted by the devill, 1 Cor. 5. 5. all one with *κολασιζ-δου* 2 Cor. 12. 7. *buffeting*, yet still it signifies not *annihilation*, but sometimes an effect of *spirituall death*, or separation of God from the soule: viz: abominable *uncleanesse*, which in a Christian is the defiling of Gods Temple 1 Cor 3. 1. and that is granted by the Objector to be uselesse to him (and is not rendred more serviceable by pretending 'tis Metaphoricall, for though to call a man a Temple may be deem'd a Metaphor, yet to pollute, whether Temple or Man, is propriety of speech, and that the only importance of *φθέρειν* in all places of the N. Testament, 1. Cor.

15. 33. 2 Cor. 7. 2. and 11. 3. Eph. 4. 22. Jud. 10. Revel. 19. 2. and so very often *οδοει* Rom. 8. 21. *vid.* Annotat: 2 Pet. 1. 4. and 2. 12. twice and 19.) Sometimes the corruption of the body in the grave, 1 Cor. 15. 42. and 50. sometimes for hurt to the man, Col 2. 22. and sometimes for the punishments that await the wicked, Gal. 6. 8. and opposed to an happy everlasting state call'd *ζωὴ αἰώνιος*, & by that opposition not prejudiced but rather concluded to be an everlasting miserable state. For whereas the contrary is suggested without offer of proof, *viz.* that *destruction* being oppos'd to eternall life, doth therefore seem to signify that which is most opposite thereto *viz.* real and eternall *destruction*, this is indeed scarce so much as a seeming or probability, very far from a demonstration. For sure eternall miserable being
is

is most properly contrary and so opposite to eternall happy being. And though in *Metaphysicall* consideration absolute *not being* be most opposite to *being*, and so to eternall being; yet in *morall* speaking it is not so. 1. For sure eternal ill being, eternal torments, are much worse then no being at all: the bare *Bonitas Entis*, which Dr *Twiss*, and some Predestinarians fly to, being, when joyn'd with infinite miseries, very far from being valuable to him that hath it, If we believe *Christ*; *having never been born*, is more desireable then it. What is said on this word $\phi\theta\gamma\alpha$ to the interpreting of 2 *Pet.* 2. 12. is in my opinion not to be adher'd to: $\Lambda\lambda\omega\sigma\iota\varsigma$ and $\phi\theta\gamma\alpha$, are, I think, to be actively taken, and so $\pi\alpha\rho\alpha\nu\theta\eta\sigma\iota\varsigma\ \epsilon\iota\varsigma\ \lambda\omega\sigma\iota\varsigma\ \kappa\alpha\iota\ \phi\theta\gamma\alpha$ will signify *those that take, and corrupt others*, the filthy *Gnosticks*; see Annot:) and in that sence, of which
only

only the words are capable, the phrase hath no shew of usefulness to the Objecter. For then ἐν τῇ φθορᾷ αὐτῶν καταφθαρήσονται readily signifies in *their corrupting or debauching others*, they shall be destroyed i.e. punish'd severely (I suppose eternally though that word enforce it not.)

Eighthly, For καταφθαῖατε Luk. 19. 27. the full importance of it is to denote a signal execution of punishment on malefactors, brought forth and slain before the provoked King, but no more implies *annihilation* then any of the former. Nor is it at all discernable by that place, whether the punishment executed were to be *swift or lingering*, it only signifies *sharpe*, and not to be averted; and solemn, and *exemplary*, as for a great and provoking crime: and indeed the passage wherein we find

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that

that phrase being a *Parable*, the Notion of it must be accorded thereunto; and so cannot be other then such as a *Prince* executes on his rebell subjects, neither annihilation on one side, nor eternal punishments on the other; & so that phrase will be argumentative on neither part.

Ninthly, For κατακαίειν, and the other words of the same nature with that, κατακαίειν and ἐσθίειν, the utmost that can be pretended of them is, that those things that are thus burnt, consum'd, and devour'd, are utterly changed from their former state, not that they are annihilated. For what is utterly burnt is turn'd to ashes, but then ashes and not nothing are the terme of that corruption. So likewise that which is eaten and masticated never so small and converted into Chyle, then blood, then flesh, the rest going out into the draught, is still but thus chang'd
not

not annihilated. 'Tis not indeed what it was, but thereby it only the more fitly represents those infernal torments, and state, which is as wide a moral mutation & departure from all good or desirable to any appetite, as can be imagin'd. And certainly this is all that can pretend to be deduc'd from common interpretation (which is referr'd to) of those Phrases. For if the *wicked* were granted to be destroy'd exactly after the manner of *Chaffe* &c. Yet as *chaffe* is not annihilated, so would it not follow that the wicked are annihilated. But then withall it will be just to remember that *Similitudes* and *Parables* must not be bound to such accurate *ἀντιστοιχίαι*, as that every circumstance in the parable be accounted for strictly in the application, but only the main lineaments, wherein the design'd resemblance consisted, preserv'd, *viz.*

that as after the threshing and winnowing the good corn, and laying it up carefully in the granary, the manner is to set fire to the chaffe, which licks it all up, and never ceaseth 'till it have consum'd all, and in that respect is call'd ἀσβεστος αὖρις (the wind conspiring with the fire, as in their open threshing flours on the tops of mountains the Jewish husbandry directed) so after the trying and purging and at length rewarding the godly with eternall Heaven, 'tis to be expected that God shall proceed to deal severely with the wicked, and then that severity be such as they shall not possibly avert nor be able to undergo without the utmost morall damage to them. As for the use of *ἡ θύρα* in Heb. 13. 11. of sacrifices burnt to ashes, Act. 19. 19. of bookes burnt also, and Revel. 8. 7. of trees, and green grasse burnt up, it is no more then

then hath been yeelded to the force of the former places. For still none of these were annihilated, they were burnt to ashes, not to nothing. Nay when the very phrase *αἰώνιος πυρ* is sometimes joyn'd with the *burning* of the *wicked*, as of chaffe, it is not obvious to render any reason for the choice of this phrase, but what will be founded in the *eternity* of their torments and being; for fire we know goes out it self when the fewel is exhausted: and so the *Unextinguishableness* of the one must be answered with the *durableness* of the other.

Tenthly, For the same and like *Phrases* in the *Old Testament*, granting (according to the mind of the Objecter) that they include the *second death* after the general judgment: yet still this avails nothing to the desir'd conclusi-

on, unlesse it be farther prov'd that those Words and Phrases do signify *absolute* utter *destruction*, or annihilation, for upon that only the affirmative of the question depends, and for that there is no least pretence of proof offer'd here.

Eleventhly, For the Phrase *διουσιος δάμαρ*, it will never be useful to the disputer: for if the first death be the Act of separation of Soul and Body, and *αἰδης* not the torments of *Hell*, but the state or continuance of that *separation* (as it will be found to signify in all the places of the Bible, and in the most and best heathen Authors) then the second death being the taking away them, must by consequence be founded in the *reunion* of the Soul and Body, that reunion being in propriety the dissolving of separation, Act and State both. Granting

Granting therefore that the casting of *death* and *Hades* (I must set that word instead of Hell, which in use signifies another thing, even that whereunto it is there said to be cast) *into the lake of Fire, Revel. 20. 14.* is *the second death*: and the converting those (Act and State) into a State of sensitive and real misery: what can follow thence to the disputers advantage? That according to the *Rabbinical Notion*, it signifies final and utter *destruction*? Why, let it do so; and the result is, that then death being finally and utterly destroy'd, a never ceasing State of being (though that most miserable) now takes place, and that is eternity of torments, far remov'd from annihilation: for though utter destruction of *positive Entities* may be deem'd to signify annihilation, yet when attributed only to *private*

vative Entities, death and *Hades*, it can in no reason signifie *annihilation*, but the contrary *restoration* to being, i.e. to union of Soul and Body. But then secondly that the *Rabbins* or *Chalde Paraphrast*, *Deut.* 33. 6. or *Is.* 22. 14. meant by second death to denote absolute negation of all being, must not be allowed: for *Deut.* 33. 6. the Hebrew reading *let Reuben live and not die*, and the *Chaldæ Paraphrast* using the Phrase of the second death, that can infer no more, then by that Phrase they explain'd what they deem'd already meant by the Hebrew word duly rendred dying: and there is no reason or colour for saying that that signify'd *annihilation*; dye he might, yet not be annihilated. And the like is apparent of the other place *Is.* 22. 14. so much therefore for that.

To

To proceed then, will it be for the *Objectors* advantage that the *second death* is express'd by the *lake of Fire and Brimstone*, and that evidently referring to the utter destruction of *Sodom* and *Gomorrhah*? To this I reply first, that 'twas a tempestuous *Rain* of Fire and Brimstone that consumed *Sodom*, and not a *Lake*; and so the reference doth no farther hold then the Fire and Brimstone, i. e. The terrible stinking, and furiously burning Fire, and that gains nothing to the *disputer*; The Fire of *Hell* may be as searching, and *noysome*, as is possible, without being *finite*, utterly *consuming*, or *annihilating*. Nay, secondly, when the *Men of Sodome* and *Gomorrhah*, the inhabitants as well as the *Walls*, were *burnt* to ashes by that Fire and Brimstone, to which that lake bears some resemblance, what

probability is there, that either those walls that were burnt to ashes were *annihilated*, or els that all that people were then annihilated so as to be incapable of being rais'd, and judg'd at the day of doom? Or if they were, wherein did their punishment appear to be greater then the portion of any other more moderate wicked man, which in the disputers sence shall be so finally annihilated; and sure reap no advantage by the state that expects him in the intervall? *Lastly*, will his advantage be, that as *death* by being cast into the *lake* is suppos'd to be *utterly destroyed*, so *whoever else* is cast into the lake, shall be utterly *annihilated*? That I suppose the specially design'd advantage: but as it was said, it will prove none, because *death* being a *privative* thing, the destroying of that necessarily infers
not

not only a positive *Resurrection*, but consequent to it an *undying State*, and that is contrary to the disputers pretentions. And then though those privations be destroy'd by being cast into the lake, yet it no way followes, that men by being cast in thither, shall be destroyed also. The concluding thus were, as if, putting off the propheticall expression, one should say in plain words, After the death of *Adam* and all his posterity, and their continuing in the state of *separation* some thousands of years, they shall be rais'd againe, and their Souls eternally *united* to their bodies, and of those so rais'd, many should be cast into as eternal flames, (the former of these is parallel to the casting of *Hell* and *Hades* into the lake; the latter of the persons into the same lake) *Ergo* as there shall be no more *separation* of Souls

Souls from Bodies, so there shall be no more *punishing* of wicked men, whereas indeed the very contrary followes: The destroying of death is the commencing of this endless miserable life, therefore proof'd to be endlesse because death is destroyed, and so life comes universally; and so to continue eternally instead of it: for else death and *Hades* (or that which is more then death, annihilation) should returne to have their being again, which it was decreed they should not, and therefore they are said to be cast into the lake. 'Tis true indeed, if *Hades* signified the place of *Hell* or state of *torments*, then the casting this into the lake, would be the finishing those torments, whether after *Origens* way, or any other, it matters not; but this as hath been said, is not the importance of *hades*, but the *State* of

of death, as *salvatio* is the *Act* of it.

To what hath last been said, that which followes in the bottome of p. 3. will be found no competent answer. The first *Answer* is, that the *destruction* of death and *Hades* is spoken properly in reference to them whose *Names* are in the *Book of life*.

But first, if this were true, then one of my former conclusions must needs be granted, that *Hades* signifies not *Hell Torments* (for that being destroyed to those that were under it, the Godly were never under these) but the state of the dead *in universum*. Yet *secondly*, it is not true, for v. 12. *I saw the dead, small and great, stand before God, and the Books were opened, the Books of Register of all mens deeds (from which the book of life, following, is different) and the Dead were judged— the Dead indefinitely, i.e. sure all the dead,*
and

and yet more deiſtically by enumeration of all particulars concern'd in it: *The ſea gave up its Dead, and Death and Hades delivered up the Dead which were in them, and they were judged every Man according to their Workes.* Here 'tis evident that *Death and Hades* are properly ſpoken in reference to all that were to be judged according to works, and not only to them whoſe names were written in the Book of Life. And ſo that evacuates the firſt Answer. The *ſecond* Answer is, that they that are *not written* in that Book, ſhall never ſuffer ſuch a Death as brings to *Hades*, but ſhall fall into a worſe, the *ſecond Death*. But to this I reply, that this diſtinction hath no ground in the text, but contrary wiſe both *Death and Hades* are equally there ſaid to be deſtroy'd to all that were under them,
both

both whose names are, and are not written in the book of life. As therefore to the Godly, that Death that leads to *Hades* is destroy'd, so equally to the Wicked; and then they are both rendred eternall; and then the Wicked being cast into this lake, is not, cannot be to be destroy'd there; but being a lake of fire, to be tormented there eternally, as is most apparent v. 10. where *the Divell was cast into this lake, and the beast and the false Prophet* said to be there already, yet were not annihilated by being cast thither, but as it follows, *shall be tormented day and night for ever and ever.* That they fall into a worse death, I willingly grant, and think it usefull to the cause I defend: for suppose a *Wicked Man*, whose impiety costs him dear here, (one of the *Divels saddest Martyrs*) cruciated
with

with the *Diseases* his Sins have brought on him in an exquisite manner many years, and at last either seiz'd on by the hand of *Justice*, and delivered to a wittily tormenting *Death*, or exercised many years with the rack of *Stone* and *Strangury*, or the like, and at last by these horrid miseries his Soul rent from his Body, and he continue in *Hades* many Hundred years, and certainly partake of no good in that estate, at the utmost, but rest from the labours of his former life. Can it in this case be said that the *second Death* is worse then this, and yet this second Death defin'd by a swift *Annihilation*? Certainly it cannot. Nothing but long continued if not *endless Torments* can be said worse then those so long continued *Torments*. But whereas it is added that the *second Death* is
abso-

absolute and *eternall destruction*, as the scripture elsewhere speaks, I reply, that the scripture no where speaks so; never uses *second death* of any such thing as *annihilation*, nor ever seems in any other words to say of any wicked man, that he shall be annihilated. As for γέννα, I grant it parallel to λίμνη ἢ πυρὶς, but can see no Argument producible thence that either of them denotes *annihilation*, being both so much more proper to denote *Torments*, and those eternall. For the valley of *Hinnom*, 'tis known that Children were not barnt to Ashes there, but put into hollow brazen vessels, and there fryed and scorched (a most lingering pain,) and therefore call'd *Tophet* from the Timbrels that there us'd to sound to drown the noise of their dismal cries. And for the *lake* the Text is expresse, they that be *tormented* (with-

(without intermission) *Day and Night* (& without cessation) *for ever and ever*. And though the valley of *Hinnom* being on Earth was not a state of of *Eternall* but *temporary* punishments; yet that is no prejudice: for being to take a resemblance from earth and humane punishments where nothing was *eternall*, the most that could be was to take the sharpest and most *lingering* Torments thereby to expresse those which, being most sharp, were *eternall* also. Thus much for the Texts of Scripture and phrases therein, which seem favourable to the affirmation, but duly weighed have not so prov'd.

Now for the Consideration taken from *God's Attributes* of *Justice*, and especially of *Mercy* p. 4. There seem to me to be *three* weak parts in the arguing. *First* that to those
sins

sins which are committed under temptations and *infirmities* of ours, not generally releiv'd by a sufficiency of auxiliary grace, God's *eternal punishments* are suppos'd to be affix'd by them, that maintain such punishments of eternal torments. Certainly they that thus doe, doe amiss; and by so doing give great occasion to those that believe them to find other measures for justice in God, then those which he hath prescrib'd to men: (whereas in matters of this nature God is content to be judg'd by *our Tribunal* and measures, *Judge I pray you betwixt me and my Vineyard, and Are not my wayes equal?*) But they that maintain God's *requirings* *Mic. 6.* to be proportion'd to his *shewings*, and the sufficiency of the Divine grace, ready for all that will make use of it, and therein found the justice of punishing those that
do

do despise or neglect those means so liberally and abundantly provided for them by God, have given no cause for that exception. It is by them (on the contrary) marked out as an act of superabundant mercy, that God forsakes not upon the first refusals and not making use of his grace; he is long-suffering, and most willing, and most ardently labours *that all should come to repentance*, even such as have long resisted his Evangelical methods of rich grace. *Secondly*, that weight is laid upon the *Temporality* of the sins committed in this world, intimating I suppose the *unproportionableness* of *Temporal* to *Eternal*, and therein founding an objection against the Justice of those punishments. This I suppose is believ'd to have force against those that are wont to answer it by compensating the want of weight in the temporality

riuess of the sin and sinner, partly by the *eternity of God* against whom the sin is committed, partly by the *preparedness* and inclination of the man to *sin eternally*, in case he should live eternally. And I shall confess that I have alwaies look'd on those as *σοφὴ ἀδύναμις*, (such as the *Schools* have many) not able fully to satisfy humane understanding, and have therefore been careful in several writings to offer surer grounds of satisfaction in this matter; by laying the weight on the *option*, which is by God given us, of *eternal blisse* on one side, as the reward of our Evangelical obedience, as on the other of *eternal woe* on our wilful denying, and this finally and obstinately persever'd in: which makes it most just, that they that resolutely and inexorably make this choice of never so much ill to themselves, should have none but themselves to

to blame for the unhappineſſe of their portion. *Thirdly*, that God in inflicting puniſhment is compar'd with *man* in reſpect of the *compaſſion* ſuppoſeable in him to ſee any the worſt man thus afflicted. Where as I conceive God is to be look'd on here only as the *Reſtor* of the *Univerſe*, whoſe office it is to proceed in the work of Judicature without paſſion on either ſide. You may ſee it in a Judge on Earth, which if he be a well-natur'd man never willingly pronounces ſentence, *dolet quoties cogitur eſſe ferox*: but yet muſt utterly diſclaim his Office, if he do not *ſecundum allegata & probata* pronounce that ſentence, which the *Law* preſcribes againſt ſuch or ſuch a fact, and reſiſt all temptations of his compaſſion in ſo doing. Such a ſeverity is that of God's, which the office which belongs to him in the World exacts of him, even when

when he swears *that he is far from delighting in the death of him that dies*, and most passionately exhorts *to repent and live*, and imputes it to absolute *wilfulnesse*, for which no reasonable account can be given by any man, that he will thus suffer.

Should he never make such *lawes* to repress *Sin* by assur'd expectation of *eternal punishment*, we might easily judg what a World or rather *Wildernesse* of savage Creatures this Universe would be, by what it now is, even after all this severity of menace and interdict. Twas therefore most *just* and most *necessary*, that he should thus have ordein'd and enacted these *sad lawes*; And therefore in great Justice and Wisdom, and without any resistance from his infinite goodnesse and mercy, He thus enacted. And having done so, should he as oft as any one came to suffer according

ding to those Lawes, *retract* or *dispen*ce with; set his Compassion to evacuate the proceſſe, and frustrate all the wise designs of this his Justice? Certainly no man would ever expect this of an all-wise *lawgiver*; or (after he hath set his Seal to this grand *Indenture*, so solemnly as by his *Son's* promulgating and signing it with his *blood*) imagine that his *Compassion* should thus *tempore non suo* interpose, when there are so many more proper seasons, wherein he hath effectually demonstrated himself to have as much of that to every the wickedst man that perisheth, as any the tenderst *father*, even *David* ever own'd to the most desperate rebel Son *Absolon*, that finally refuseth all returning to mercy, 'till at length he perisheth in the midst of his Sin to the wounding his Fathers heart. These are three competent

competent exceptions to that part of the arguing taken from Gods attributes. And therefore to the *additional considerations* for the strengthening thereof the reply will be easy, that if they are the *greatest part of the World* that falls under this *severity*: this is but necessarily consequent to that greatest part being such as that sentence most justly and indispensably belongs to, and consequently not such whose guilts are truly suggested to be thus more *venial*, and of an ordinary degree; but only such as proceed from *malice* and *obstinacy*, grosse *negligence* or groundlesse *presumption*. For for all other sins of *infirmity*, *ignorance*, and even *wilfull*, timely *retracted* by *repentance*, there is *remedy* prepar'd under the *Gospell*. Only whereas to the two heads of

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infirmity

infirmity and ignorance, as proofs of the more ordinary degree of guilt, the Objecter addes *negligence*, strength of *temptation*, corruption of *nature*, *affection*, evil education and *example*; and then in grosse farther addes many other circumstances, both positive and privative, abating the hainousnesse of the guilt. This will deserve to be better consider'd, both because the most of these (as the case truly stands) yield no matter of just excuse to any, (for so 'tis sure of *examples of men*, when in evident opposition to the *commands* and intermination of *God*: so of *affection* or sensitive *passion*, when in contradiction to *reason* and humane *nature*, the upper soule which ought to exercise its dominion given it by God over those *συνετα μοι ἡρσπαστων*, the *bestial part of the man*; and

and not be corrupted and led captive and blindfold by it: so again *evill education*, when contrary to the light of naturall *conscience*; corruption of *nature*, when repair'd by *grace*; temptations of the *flesh* or world or Devill, when infinitely outweigh'd by contrary motives to *obedience* and good living) and because some of them have much of malignity in them, which may well enhance not lessen the guilt. Of this sort I chiefly instance in *negligence*, such as it may be supine and wretchlesse, which in a *creature* and *servant* containes all degrees of enhancing any sin: 'tis wilfull, for he might be more *careful*: 'tis *obstinate*, for he is oft warn'd of it by the noxious effects (which he cannot but discern) of it, and the Master's continual precepts to the contrary: 'Tis *presumptuous*, still
D 2 imagining

imagining he shall find *mercy*, when God assures him he shall *not* in this way, and upon that groundlesse confidence still presuming to offend: 'Tis most *ungrateful* scorning and contemning to make any use of the greatest treasures of grace, all ready for him that would use tolerable diligence: 'Tis an act of horrible *pride*, in despising God himself, his *precepts*, *threats*, *promises*; of *infidelity* both active and passive, not *believing* God, not being *faithful* to his service; And it self being nothing in effect but height of *Idlenesse*, and that *doing* or admitting much more ill, *omitting* much more good (meerly to gratify that one swinish vile pleasure of sloth) then any covetous voluptuous man doth for his greatest treasures, or tastfullest sensualities; it hath as it were

were all the aggravations of all other sins collected into one sink or kennel. In this place the *description* assign'd the *worst* of men, [*viz.* men of flagitious and contumacious lives] may perhaps deserve some animadversion. For if this be the one measure, to which eternal punishments are thought commensurable, 'tis possible there may be great and dangerous mistake in it.

For 1. There are many *principles* of godless living all meeting in the *effect*, casting off the yoke of God's *obedience*, and so equally deserving to fall under the severity of those *laws* by which the world was created and manag'd. *ὑπερηφανία* and *ἐκδυσουλία* are the two comprehensive names of them, but there are several under each. Under the first *pride* and *rage* and

revenge &c. under the second *voluptuousnesse* of all sorts, *Covetousnesse*, desire of *praise &c.* And every of these have a foundation in our corrupt nature, and temptations from without also: And as one soyle is more unhappily quality'd for the one; so another is for another. And if all the restraints, commands, preventions, excitations, invitations, engagements, mercies, punishments of *God*; all his Methods of armature and fortifying each man against these domestick enemies and traitours of his, may not be permitted to have any force toward his rescue out of this slavery to any of these sins, there is little reason of excuse that will hold the pleading for any of these. The *contumacy* is in effect the same in each; in him that asks *God* forgiveness

givenesse for his intemperance every day, and every night wallowes in it; as to him that goes on sullenly and demurely, and hath no regret to it. The *aggravations* are several; but the difference of the degrees of malignity hardly discernible: Or if the disadvantage be on the side of the stout flagitious offender, this is no more then is necessary to be suppos'd to the defining several *degrees* of torments in Hell, that the *mighty sinners might be mightily punished*; it doth not at all concern the justice of that sentence, that decrees every unreform'd impenitent to those flames. For *repentance*, as it signifies some degree of sincere renovation; being the *minimum quod sic*, without which all shall perish even under the Gospel, (that utmost dispensation

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sation of strict Law that God will permit any to hope for, that doth not give the lie to his message in the mouth of his Son) they that come short of this have no more to plead from any other circumstance imaginable, because that God which gave space for repentance, hath also provided such counterballances either of aids or pardon to such circumstances, as shall utterly frustrate and prevent all plea that can from thence be drawn either against his justice or his mercy. 2. It must be remembered that there be other states, to which those titles of *flagitious* and *contumacious* lives are not competent, which yet have no lesse of malignity in them by that consideration, such are that of the intricate disguis'd painted *hypocrite*, that hath God alwaies in his
mouth,

mouth, and his glory the design of his foulest actions, and yet his *damnation* as just as any man's: that of the wicked *Christian*, carnal *Gospeller*, that under the vow of *baptisme*, i. e. Christs banner, equals the sinnes of *Jew*, *Turk* or *Heathen* Worshipper: that of *recidivation* into forsaken sins, *Ap- postacy*, Temporary adherence to Christ, (but in time of temptation presently they are offended, the *deser* or cowardly *Gnosticks*, that Christ in the *Revelation* ranks with *unbelievers*) each of these upon other as just accounts, as those under which the *flagitious* and *contumacious* is acknowledged to fall, and perish, may as reasonably be resolv'd to have their portion: the richest *talents* being rather more then less accountable for, then the

meanest; and the *utter darkness*, where there is weeping and gnashing of teeth, peculiarly assign'd to the *unprofitable servant*, that being apt to object severity and austerity against God, did not yet endeavour by improving his Talent to approve himself unto him. By the way, that *parable* forewarns us how possible it is for a man negligently to loose all his opportunities of graces and advantages toward heaven, and engulfe himself in endless woe, whilst his heart is secretly objecting against the reconcileableness of God's judgments with those Attributes which he thinks fit to be vindicated in all his afflictions. In this Section (after the middle of the 4th. p.) it is resolv'd, that the opinion of *eternal torments*, properly so call'd, is not to be accepted upon less termes then of plaine

plain *demonstration* from Scripture: But what that signifies, I cannot guess; *God's affirmation* when once reveal'd, as there is no just cause to doubt the testimony to be divine, will bear down all difficulties, which any improbability of the matter will suggest to us. *Reason* it self thus judgeth, that *God* is to be believed rather than any humane *reasoning*. If therefore *Christ* (who sufficiently testify'd himself to come from God, and to have the signature of his Authority on all his affirmations) did teach *eternity of torments* properly so call'd, and express that doctrine in such plain words, as all that heard him and his Commissioners preach, were firmly resolv'd to signify the real everlastingness of those torments, then I suppose here is as plain demonstration, as the weightiness of the
matter

matter or the *Objecter's* exceptions can exact. And that thus it is, it may not be amiss briefly to shew in this place. Besides those testimonies which are by the *Objecter* produc'd (and as they are enervated by him, have and shall be vindicated and clear'd to have force in them, and so are not to be mention'd here) I insist on these three. 1. The *parable* of *Dives* and *Lazarus*, which being yielded to be but a parable, hath yet from Christs using it these grounds of assuring our faith, that there is as certainly after this life a *state* of *torments* as of *bliss*, and those *torments* executed by *scorching*, but not *devouring* and *consuming*, much less *annihilating* flames. He that is in them hath nothing to beg but a present *cooling* of his tongue, and that may not be had, because *Dives* hath had all

all his portion of *good things in this life*, and so must have no more such, though it be but the least *allay* of his pains for one minute, which sure excludes annihilation, which is the perfect *superseding* of them. Again, *there is a gulf fixed*, which interscinds all intercourse between Heaven and Hell, whereby any aid or relief should come to them. These circumstances put together must conclude, that the fire being not such as of it self consum'd those that were tormented in it, and *Abraham*, that was now a *Comprehensor*, knowing that there was now no place left for the least degree of release to the sufferer, and no relief being to be hop'd for from Heaven, from whence only it was possible to come, the fire and so the continuance in the torments must be eternal. I foresee
but

but one objection to this, viz: that this was *before* the Day of *Judgment*, and then, this *non obstante*, the fire after the day of Doom may annihilate. To this I answer, that the Parable is not bound to refer to the *time* wherein it was *delivered*. Other parables of the *King* and the *Bridegroom* referr'd to after times, and this here by the seeing *Dives* bodily in Hell, and the scorching of the tongue and the mention of dipping the finger &c. must refer to the state of conjunction of souls and bodies in *Heaven* and *Hell*, and that must be after the *Resurrection*; and so that supercedes that one objection, and I foresee no other.

Secondly, I mention Christs words of *Judas*, that it were better for him never to have been born, and of him that should offend a
tender

tender disciple, and avert him from Christ, that it were better *a Millstone were hanged about his neck, and he cast into the midst of the Sea.* Here I shall suppose *annihilation* as fully express'd by these two phrases, as by any it could be, and yet that somewhat worse then that expects wicked men, which must needs be founded in eternal *miserable being*: for eternal Being, if not miserable, is much better; and miserable Being, if not eternal, but immediately determin'd by a swift destruction, as Christ supposeth, is not certainly and unquestionably worse then never having had a Being.

Thirdly, I resume again (though I now perceive they are after mention'd) the express words of Christ *Revel. 20. 10.* that the *Beast and the false Prophets*, i. e. some wicked men *βαρβαριζόντων shall be tormented*

ted in a lake of fire and brimstone day and night for ever and ever. Nothing could have been more expresse: And to these I adde, that there is no *one* seeming *dissent* of contrary testimony producible from the whole *Scripture*, but *innumerable* that bear full *consent* with these, which consequently have establisht the faith of this *Article*, that it was by the Apostles of Christ enter'd into that *deposi- tum* which they left in every Church where they preach'd, as appears by the last words of the Apostles Creed, *the life everla- sting*; which as it is expressely contrary to *annihilation*, which is excision and determination of life in respect of duration or lasting, so being subjoyn'd to the *resurrection of the body*, must be indefinitely coextended to that, and so belong
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to all bodies that are rais'd. And that it is thus comprehensive, appears more manifestly by the *Athanasian Creed*, which to the rising and coming again of all men with their bodies, and giving account for their own works, which is parallel to the Resurrection of the body, subjoins as the Explication of Everlasting life this express *Dogma*, *And they that have done good shall go into life everlasting, and they that have done evil into everlasting fire.* And this was no doubt the concordant sense of the Churches, that had this *depositum* of Christian faith, both from the *Scriptures* and the preaching of the *Apostles*, and their *Succeßors*, committed to them. And so there remains no cause of doubt of the validity or plainness of *demonstration*, as far as any matter of doctrine is capable

ble of it from the testimony of Christ and of God. What follows of the *incredibility* of this doctrine, making some men desperately doubt of the truth of the whole body of Religion, can have no force against the truth of it. All Christ's *duri sermones* had that effect of his teaching them, *they were offended at him*; and the meaning of that is, They forsook the whole Religion.

Having gone thus far in particular Reply to all that have been propos'd in favour of the *Affirmative* of the question, I need not accommodate any Answer to the remaining (fifth) page of the first part. The three *Postulata's*, if all granted, (as they may in some limited sense) will gain him nothing. Not the *first*, for the letter of Scripture favours not him,

as hath been shew'd; death and destruction no way signify or conclude annihilation. Not the *second*, for there is no one Text clear in phrase and signification yet produc'd for the affirmative, nor any that by any age or orthodox Father hath been so interpreted. Not the *third*, because in our doctrine, set upon its due *basis*, there is nothing so much as of a seeming disagreeableness to piety, or the nature or Attributes of God, as hath been shew'd also. Then for the *scandal* of those disputes about *Predestination* &c. which is thought to be allay'd by the opinion of *Annihilation*, I answer, that they which deny all irrelative decree of *Reprobation* or *Præterition* against *Supralapsarians* and *Sublapsarians*, that affirm *universality* of *Redemption*, and of the gift of *sufficient*
grace

grace (all which are maintain'd by Bishop *Overall*, to whom the disputer professeth to encline, and are known to have been maintained by concordant votes of all the *Fathers* of the *Greek* and *Latin* Church before *St Augustin*, and since him by a considerable part of the Church through all Ages, and the contrary never universally receiv'd as a *Doctrine*, and so remaines to have been but a disputable *question* at the most) cannot be imagin'd to be under any part of this scandall, or consequently to receive benefit by the Allay that is spoken of. And if the *Doctrine* of *Reprobation* &c. have need of this *Antidote*, to avert the ill and dangerous consequences of it, and to reconcile their dictates with piety and reverence to God Almighty, then it is
more

more then time that the favourers of that Doctrine should rather change their *poysons* for wholesome *dyet*, then like the *Mountebank* on the Stage presume to swallow the poyson in confidence of this only antidote, which I have not yet heard that he believes to have any force in it. In a word, let us all renounce the *irrespective decree* of Reprobation, as I professe to do, and there is no more pretence for the denying of eternall torments of the Reprobates upon that account. As for the punishment of *personall sins*, and their circumstantial abatements, that hath been accounted for already.

The



The second Part.

IN the Second Part the view of the places producible for Eternall Pains, begins with a *prejudice*, viz. that it is no where plainly and directly *denyed* that the Reprobates shall be destroy'd. But that negative Argument as it is simply invalid, so it is most unseasonably prefixt to the setting down of Testimonies for the perpetuity of their Torments: For if one such *Text* be produc'd that shall really conclude their torments perpetual, (as certainly do the words of Christ *Revel. 20. 10.* of their being tormented Day and Night for ever and ever) it is then most certainly

certainly consequent that the *Reprobate* shall not be *destroy'd* immediately after the day of Judgment: and what is that but the plain and direct denial of it. And to adde that it is no where said that they shall *live* for ever but that *incorruption* seems to be the privilege of the *Elect*, is sure but another branch of the same *paralogisme*, for they that are tormented for ever have sence and life for ever, but that being a life of misery eternal hath no semblance of the privilege of the *Elect*, whose Crown it is to live and reign, not to live and be punished for ever. And so this yields not the least mite of advantage to the former opinion. Now for the phrases *πῦρ αἰώνιον* *Mat.* 18.8. & 25.41.48. *Κόλασις αἰώνιος* *Mat.* 25.46. *Αἰώνιος* *Mar.* 3.29. τὸ πῦρ τὸ αἰώνιον, *Mar.*

*Mar. 9. 43. 44. & ὅπου ὁ σκόληξ αὐτοῦ ἔ-
 πλάτῃ, καὶ τὸ πῦρ ἐσβέννυσται. V: 45. 46.
 48. ὁ ζῶντις τῷ σκότεινι αἰῶνα. 2. Pet. 2.
 17. Jud. 13. ὁ καίεντις τῷ καταστροφῇ αὐ-
 τοῦ αἰῶνα. Revel. 14. 11. and the
 lake of fire and brimstone, where the
 beast and the prophet shall be tormen-
 ted day and night for ever and ever.
 Revel. 20. 10. All these are endea-
 vour'd to be evacuated first by a
 general Answer; then by particu-
 lars accommodated to each parti-
 cular phrase. The general is, that
 the phrase [αἰῶνις, εἰς αἰῶνα & εἰς τοὺς
 αἰῶνας τῶν αἰῶνων] do not alwaies si-
 gnify an absolute *eternity*, but ei-
 ther a long time, or an irreparable
 estate of things, or during unto the
 cessation of the subject. And
 without disputing the truth of this
 answer, it will be sufficient to my
 turn, if either some of these phra-
 ses do sometimes signify an *abso-*
E
lute*

lute eternity, for then I shall have no reason to except against the Interpretation of the universal Church of God for so many Centuries, which thus understand all, unquestionably most, of these places; or if they here denote an *irreparable* state of those things that are spoken of; for then the wicked being *cast into fire*, are in that state *irreparably*, *Math. 18.8.25.41.* being in *eternal punishment*, *Math. 25.41.* are irreparably there, and so in the rest, which notion of eternal would never mind any man of the annihilation of those that are enter'd on such eternal flames or punishments. As for the testimonies from *Deut. 15. 17. Ps. 37. 29.* and *14.6.* they are all necessarily interpreted by the *matter* of them to refer to certain finite periods, either of the man's life and
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capacity, either of serving, or enjoying the earthly *Canaan* in the two former places, or to the end of this World, as the last of them, but no way prejudices the proper use of the words for absolute eternity, when the matter so requires, as I suppose it doth, whensoever it speaketh of a *duration* which is to commence at the end of this life or world of ours, as when *eternal life* is mention'd, the *disputer* will acknowledge; and yet with no more reason then I can render for interpreting *eternal punishment* to this sense. But because the *Objecter* depends not on this his general Answer, let us descend to the particulars: And first that of everlasting fire. *Mat.* 18.8. and 25.41.48. *Jud.* 7. Here *Jud.* 7. is added over and above those places which were even now produced for this phrase,

and on purpose, it seems, as a *decoy* to draw all the rest into the net. For herein is the answer founded, that the last of those *Ind.* 7. is by most Divines not understood to speak of the fire of *Hell*, but of that fire whereby their *cities* were destroyed, which was only a *deigma* of hell fire, and so αἰώνιον πῦρ shall not signify *eternal* burning, but *utter* destruction, to which is added the consideration of a question, which may be made from *Mat.* 8. 29 whither the *Devils* themselves, for whom *eternal* fire was *prepar'd*, be yet cast into it, who are said *Ind.* 6. and 2. *Pet.* 2. 4. to be but *prisoners*, and so not yet under the *execution* of their doom.

To all this I answer, *First*, that if the suggestion be true, that such is the judgment of most Divines (wh
I acknowledg to have been mine
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own formerly, but have changed it since) concerning that place *Iud. 7.* and their authority deem'd by him that urgeth it worth the heeding, then is the more united consent of *all Catholick interpreters*, none excepted, for the notion of the same phrase in all other places of far greater authority for the admitting the eternity of that fire which is asserted in them: and if by those other places the *Article* be establish'd, I shall not need contend for (nor should ever have produc'd) y^e one place of *Iude*, because some Interpreters, and even mine owne former doubting of that one, can be no prejudice to their consent with me for the many other, any *one* of which if it truly conclude the eternity of hell fire, is as good as a thousand. But then, *Secondly*, as I do not consent this to have

been the judgment of most Divines, which is said to be; so I now upon better consideration of the Context, see no reason that could induce me or any to make that, so as to reject the more literal interpretation. That *Sodom* and *Gomorrhah*, and the Cities about them signify the *inhabitants* of those Cities, is apparent there by their being affirm'd to have *given themselves over to fornication*, which sure not the *walls* but the *inhabitants* did: and then sure those that *suffer'd the vengeance of eternal fire*, and therein are *set forth for an example* or essay, what we Christians following the like sins are to expect, are not the *Wals* but the *Inhabitants* also. By the way, it is not the *prater tense* or sence, or in the *aorist*, (as when of the *Angels* v. 6. it is said *they kept* not but left, and of

of these *ἐκπεσόντων* having given themselves over to fornication) but in the present *ὑμῶν* suffering, either as not at all looking back in this part of the period to their destruction on earth by fire and brimstone, or else as to a lasting judgment then began, but still continuing upon them without any release; *they still suffer that vengeance of fire* which withall is *αἰώνιος* also, never likely to have an end. So no good firm ground is there in this Interpretation, which I remember I had long since out of *Socinus*, but is not, that I know of, the resolution of most Divines. As for the question whether the *Devils* are yet cast into eternal Hell, there will be no need of discussing it here, because if for God's wise and just ends they are not so confin'd thither, as after the judgment, when there is no farther

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place

place for those ends, they shall be, yet still the soules of the men of *Sodom* may now suffer in that fire, and the *Devils* that are ty'd to their dark *prison* (which appears not to be any other place but that Hell, where the spirits of wicked men are) be ready at hand to torment them. Having clear'd this place, it followes, that as yet no least probability is produc'd how αἰώνιον πῦρ in other places should signify any thing else but *eternal torments* of them that are cast into it, and the Section that follows at the top of p. 8. hath nothing in it that exacts return, for if the fire of hell be αἰώνιον then it burns everlastingly, and if they that are in it suffer the *judgment of eternal fire*, then they must be eternal also, and that is here affirm'd and *Rev. 20. 10.* As for the four *considerations* that next follow

follow to evacuate the belief of eternal torments being signify'd by eternal Fire, 'tis certain they have no shew of force in them severally; and then joyntly they will have as little. For 1. If the word *Fire* (in that phrase αἰώνιον πῦρ) be a *Metaphor*, as indeed it is not deem'd to be the same with our *culinary fire*, and it differs from it in that it enlightens not, but leaves the place *dark* where 'tis, yet still it may be really fire to all other the punitive effects, and no doubt it is so in respect of burning and scorching and tormenting, or else the Scripture would not so oft affirm it of it. 2ly, If the word αἰώνιος do not primarily or perpetually signify everlasting, yet 'tis not once found in the *new Testament* to signify otherwise: the place Jude. 7. is the only place pre-

tended, and that hath bin competently vindicated. 3. Though Fire be a *destructive* thing, yet it is not able to *annihilate* by any its natural force, and besides it is a *cruciating* thing, and thus was it in the valley of *Hinnom*, from which the Fire of Hell takes its denomination, and thus *the beast and the false prophet are said to be tormented day and night for ever and ever* in it, and then sure 'tis neither Expression nor Instrument of annihilating destruction. 4. If everlasting *fire* be oppos'd to *life* *Mat. 18. 8.* yet this ingages it not, no nor inclines it to signify *utter destruction*. but the most *unhappy cruciating state* which is more contrary to happy life then absolute annihilation would be, as hath formerly been shew'd; And therefore though everlasting Fire should be

be granted to signify everlasting destruction, (as with any propriety it cannot, Fire being the Instrument of destruction, not destruction it self) yet in that case everlasting destruction would reasonably signify as *ὁλεθερι αἰώνιῳ* *eternall perdition doth* 2. Thes. 1. 9. and of that we have already given account, that it signifies notorious judgments here concluding in the flames of Hell, and that it no way signifies or infers annihilation, but the contrary to the joyes of a blisful life, *i. e.* the paines of Hell.

For the rendring this phrase more applicable to the desir'd notion, 'tis thought fit to compare it with another like phrase *πῦρ ἀσβεστος* *Mar. 9. 43, 44, 45.* as that is rendred, *that shall not nor never shall be quenched;* of which 'tis suggested,

gested, that it necessarily signifies no more, then that that Fire shall not go out, till the matter or fuel of it be consumed or destroyed, and thus 'tis used *Isay* 66. 24. and that this appears to be the importance of our Saviours meaning, from other places *Mat.* 3. 12. *Luk.* 3. 17. where tis applied to the *chaff* and *Tares* which admit no everlasting duration in the Fire, but are very capable of utter destruction. To all this I answer, 1. That there is no such affinity between ἀόλεστος & αἰώνιος, that one should regulate the notion of the other; when they are applyed to divers matters, one to the burning of *chaff*, tother to the punishing of *wicked men*. Or if there be, it may as reasonably hold, that ἀόλεστος should be interpreted by αἰώνιος; and in order to that, the

the chaff and tares interpreted of wicked men, which are know'n to be figuratively expressed by them, as that *ἀνάβημι* should be regulated by *ἀποβέβημι*, and so wicked men thought in the same manner to be consum'd by the fire, as the chaff and tares are. 2ly, That for *πῦρ ἀποβέβημι* if it be granted that it necessarily signifies no more then that the Fire shall not go out, till the fewel of it be destroyed, yet 1. it as fairly followes, then it may (when the context requires) very conveniently signify more; and that 2ly There will be no ground of doubt, whether when 'tis applyed to those who are affirm'd to be tormented *in a Lake of Fire day and night for ever and ever* i. e. to wicked men it shall not signify this *more*, viz. eternal burning. 3. for the place

place of *Isaiah*, I shall appeal to
 antient interpreters ; not only
 whither it may, but whither it do
 not, signify *eternal fire*, or that
 which is not extinguished for e-
 ver. *Procopius*, I suppose, hath on
 this prophesie as great a reputa-
 tion among learned men as any;
 I shall give you his sence, that
 the Prophet in the conclusion
 of the Prophecy speaks of the
 Saints of God διαβαίνοντες ἐπὶ τὴν ἐξαι-
 ρητὴν κεραιόπολιν, τῇ τῷ θεῷ βασιλείᾳ ἀφορισμέ-
 νην μόνην, &c. Shall pass into the
 most eminent heavenly City, the
 mansion set apart for the kingdom
 of God, where they shall be for ever
 serving God, placed under the great
 high priest, and they shall all see
 the destruction of the wicked, and
 think what good things they have
 lost by despising God. Is. 1. Whom
 they shall behold μακρὰν ἑαυτῶν ὄντα,
 placed.

placed far off from them, σκῶλη καὶ ἄβυσσος
ἀτελεύτητον τὴν ἐν τῷ ματαρεῖν πέν ἰδίων ἀ-
μαρτημάτων συνειδήσιν, ἐν τῷ τοιούτῳ ἀγαθῶν
ἐστῆναι δακνυμένων αἰεὶ τὴν ψυχῇ, καὶ κα-
τηρέντων ἑαυτῶν ἐπὶ τῇ ῥασαίᾳ κακίᾳ, πῦρ
δὲ ἀσβεστον τὸ ῥηθέν ὑπὸ τῆ στωϊκῆς αἰωνιον,
ἡτοιμασμένον τῷ δ.α.βόλῳ. You see his
fence of the words, which undou-
btedly they will bear, as the de-
scription of the final reward of the
pious believing *Jewes* and *Hea-
thens* on one side, and of the *im-
pious* obdurate on the other. And
if, as he tells us, some will have it
understood as a prediction of the
Jewes destruction by the *Romans*,
which were σταπὶ ἐν τῇ σαρκί, καὶ μονονεχὶ
δι' αὐτὴν ἀτελεύτητον πῶς ἔστιν, yet still this
interpretation is founded in the
supposition, that the *worm* that
dyeth not, and the *fire* that is not
quenched, signified an undying pu-
nishment, and as such is us'd to sig-
nify

nify in prophetick stile that which is next degree to absolute eternal; pursuing the *Jewes* where-soever they are to be met with, without any the least mitigation or mercy. 4ly, For the use of the same words *Matth. 3.* and *Luk. 3.* of the *chaff* and *tares*, 'tis sufficient to say that, those parabolical expressions being undoubtedly set to denote the wicked, the word *ἀσβέστης*, which properly signifies that which never is or shall be *quenched*, being applyed to the *tares* in the *parable*, but to the *wicked* in the *application* of the parable, must be allotted such a notion in either, as the *matter* requires; and so though spoken of *Tares*, it be not taken in its full amplitude of signification, but in that inferior degree which is competible to the burning of *Tares* or *chaff* to ashes, yet

yet being applyed to the *wicked*, the thing signified by those tares, it may still abide in its full amplitude, and signify the *tormenting* and not *consuming*, and so the *everlastingnesse* of that Fire. And indeed if it be argumentative in the *disputer*, that chaff admits no everlasting duration in the Fire, from which it may be deem'd concludible that πυρ αἰσθησον applyed to that, is not *unquenchable fire*, then it will be as well worth observing that *wicked men* are capable of *everlasting* duration in Fire, and therefore πυρ αἰσθησον applyed to them (as it is *Mar. 9. 43, 44, 45.* signifies everlasting Fire.

Next for αἰώνιος κόλασις, that that may be reconciled with the *objectors* notion, He notes first, The *opposition* of it to *everlasting life*, *Matth. 25. 45.* which may incline
it

it to signify everlasting death. 2. That αἰώνιος doth not by absolute necessity signify *everlasting*. 3. That κόλασις doth not necessarily signify *tormenting punishment* but may be understood of a privative punishment, and then death being a punishment, everlasting death may be truly cald everlasting punishment. To these I answer, to the first, that the *opposition* to everlasting avails nothing, everlasting life being undoubtedly everlasting bliss, and then everlasting misery is most directly opposite to that. To the Second, That αἰώνιος spoken of that which begins after the day of judgment must denote such a duration as is proportionable to the αἰών following that, as αἰώνιος spoken in relation to any other age, whither to the year of *Jubilee*, or the age of the Jewish *state*, or the age of this *world* simply or the Christian

Christian age, must be commensurate to that age to which it refers, and therefore αἰώνιος κόλασις there, being consequent to the judgment of the *great day* described in that Chapter, must in all reason be of the same duration as αἰώνιος ζωὴ in the same place. To the *third* that κόλασις generally signifies positive punishment, not *multē*, as ζημία and perhaps πῦρ εἰς αἰῶνα doth; however the reason cannot hold, that if *death* be a punishment then *eternal death* may be truly call'd *everlasting punishment*, because though *death* should inferre annihilation wherein there is *nothing*, ergo *no punishment*, yet *Death* it self is *something*, and is joyned with real paines as well as privations: but of those or any other reality the state of *annihilation* is not capable; and then to say everlasting

lasting punishment, though that were supposed to signify no more then everlasting *pæna damni*, yet must it be founded in *everlasting being*, for no man can be punished everlastingly by deprivation of blis that hath not a being at all, to be thus capable of devesting or deprivation: for *non entis nulla est affectio*. But to this it is replied, that the text saith not the wicked shall be everlastingly punished, but they *shall go into a punishment*, and that punishment shall be *everlasting*; and such is everlasting death. To this I answer; that there is no ground of this distinction in the Text, which saith together, *they shall depart into everlasting punishment* which is certainly the very form that would be used, if the *κόλασις* were designed to be never so positively punitive,

tive, if it were into the furnace of fire, where there is weeping and gnashing of teeth. Secondly, 'tis replied, that a man may suffer or be punished by that which he doth not actually feel, and many attempts are made for the proof of this. But it is sufficient in a word to say, that none of the proofs come home to the state of *annihilation* whereof only our question is. A *mad man* or *fool* may suffer though they discern it not; a *dead man*, who is not annihilated but lives in his better part, may suffer in his *memory*, *children*, *friends* here; much more while he lives may he without folly desire to avert such sufferings, but he that is not, is not capable of any of these: and if I were sure, that *to-morrow* I should be *nothing*, no real consideration of my self (but either *present care of others good*, or perhaps

haps irrational *phantasy*) would incite me to make any provision for after that morrow. So again *privation* of possible felicity is to any one that hath being a real punishment, because he is a looser, though not sensible of what he hath lost; but to him that is *not*, 'tis an absolute *nullity*, and were a man sure to be annihilate, the fear of this were unreasonable, for that time when he should be nothing, and the only thing that renders it reasonable *now* is because he hath a *being*, and hopes to continue it, or (whatsoever he is seduced to *believe* to the contrary) yet still he *desires* it, and as long as he hath life, may well desire, and cannot choose but wish all the accomplishments and even images of it: and at once fear the loss of life, and all felicities which either do or may accompany life. But still
this

this man's being *subject* to this fear, because capable of the causes of it, is no proof of his being punished, who is supposed *not to be*: he that hath a *being*, and desires the continuance of it, suffers when he looseth it; but he that hath no being, is not to be esteemed by these measures, any more then he that hath never yet been, is this day punished by not being created, or conceived till to morrow. Nor to this is it any way consequent, as is objected, that the *desire* of *everlasting* life should not be a *reasonable* desire. For though it be reasonable to *fear* the *privation* of a reasonable desire, yet this fear is only incident to him that hath a being, and he that hath no being cannot have desire, how reasonable soever it is for him, that hath a being, to have it.

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The *Sadduces* had a being when they desir'd *praise*, and though they believed no *immortality* of *souls*, yet they believed *durability* of *memory*, and memory was a kind of *image* of *life*; and they that despaired of the *body* might take some content in the *shadow*; but even that a meer shadow and phansy too, which also would be at an end, whensoever their being were supposed to be so. So again the same *Sadducee* whilst he *lived* might fear *death*, because he enjoyed somewhat which he was unwilling to loose, and because death it self though it were thought to enter him on a state of *nothingness*, yet was it self *something*, both *respectu sensus & damni*. And beside the *Sadducee* could hardly be *Sadducee* enough in the point, so as not to have some fear of the contrary:
how;

however he still had a being, and was to be unwilling to loose it. But that having *no being* should be real *punishment* to him that is *not*, is above my comprehension. As to what is said in the *objecter's* person p. 10. at the beginning, that if he believed *annihilation*, he would yet as much fear the *punishment*, as he desires *everlasting life*, I shall grant it on this presumption; that he now believes he shall *enjoy* everlasting life: but then he that thus *desires* and *fears*, is supposed to *exist*, and to him 'tis granted that *deprivations* are *penal*; and again, though he would fear that, yet sure he would never fear *κόλασιν αιώτιον* in the notion of *eternal sensible punishments* and scorchings of fire. I know not whether all that I have said of the nature of the privative punishments be maturely said or

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no,

no, as *non entis non est affectio*, so I have alwaies found it hard to satisfy my self concerning any thing of that which *is not*. Only I rest my self in this, that my mistake, if it be such, is sure of so nice a making, that I cannot my self discern it, and therefore it is not to be imagined that the truth of *Christ's* speech should hang on so weak a string as it must, if by *κόλασις αἰώνιος* *Christ* meant no more then *eternal deprivation* of being. For if that which *is not*, cannot be eternally punished, how can the *wicked* be said to depart to *eternal punishment* when they are *annihilated*?

For *everlasting judgment* I acknowledge it signifies no more then the *former* imported; and so is to be concluded by the discourse on that. 'Tis the adjudging to a state which shall last to all *eternity*, or a
sen.

sentence, wherein the eternity of him that is judged, is concern'd.

Next for their *worme never dying*, I have *three* things to add, *First*, that the *worm* in dead bodies devoureth very *slowly* and leasurely, and so is as fit as any thing could have been to expresse *lingring* torments. *Secondly*, that the *worm* devoureth not the *whole body*, the bones and firmer pars are not liable to her malice; and so 'tis most unfit to expresse utter *annihilation* of the whole. *Thirdly*, that the *worm* being peculiar to *dead* and putrified bodies, is a most lively representation of gnawings and miseries *after death*; and then when instead of mortal worms, which are the only instruments of gnawing on dead bodies, there is somewhat else threatned by *Christ*, which is fit to be expressed by the style of an *im-*

mortal worm, nothing could have been more adæquate for the expressing the *eternity* of torments in *hell*; those especially of a gnawing tormenting *conscience*, which, if it be but the conjecture of *Dives*, is, as appears, a very probable conjecture. Of the meaning of the place in the Prophet *Is. 66. 24*. I have formerly spoken, and acknowledg'd it the fountain from which our *Saviour Mar. 9*. derived it, but have shewed how little is gain'd from thence toward proving it a *present*, because a visible, *destruction*. *Abraham* is supposed to behold *Dives* in hell, but that proves not that *Dives* his punishments were present of this world. *Procopius* hath shewed, how the pious in heaven might behold the punishments of the wicked in another world, and in what
sence

sence to be said to *come forth to worship before the Lord, and go forth, and look &c.* And indeed if it be unquestionable, that in *Christ's* speech the future miseries of the wicked are thus express'd (as the disputer himself yields) there can be no difficulty to understand the words so in *Isaiab* also. If therefore the place in *Isaiab*, so referred to the future *torments* of the *wicked* after the day of judgment; if the expression of future punishment by *fire* and *worms*, proportionable to the several customs of disposing dead bodies by *interring* and *burning*, was frequent among the *Jews* (as the *disputer* grants to the force of the other Texts which *Grotius* quotes) if the addition of the never *quench't fire* take away all ambiguities imaginable in the *worm*, and incline it more strongly

to those punishments which are elsewhere express'd by *eternal fire*: and if they, to whom *Christ* spake, the *Jews* which generally agreed to the *Pharisees* opinion of the *eternity* of another life, so understood the *phrase*, and *Christ* speaking agreeable to their opinion and interpretations of *Isaiah*, gave no least cause of conjecture or imagination, that he meant the words in any other sense, then it was sure they would understand him; what cause of doubting can remain in this matter? None certainly from the subsequent words, v. 49. for adhering to that interpretation of *πυρὶ ἐσθίουσιν* for *consumption* of the *sacrifice*, as in the *Holocausts*, to which the wicked are fitly compared, there follows no more, then that the *whole* of the wicked, *bodies* and *souls* shall like the *Holocaust* be

be cast into the *Fire*, and burnt, or destroyed there; but in what sense of destruction, whither in that of *annihilation*, (which is not competible to the *holocausts*, and wherein 'tis never found to be taken in the Sacred *dialect* when the *Heavens* are said to vanish or *melt*, as Salt *Is.* 51. 6. this is not for the *Heavens* to be annihilated, and the מלח used for *vestimenta detrita seu evanida*, Jer. 38. 11. were not annihilated) or in the other, having lost all the advantageous *parts* and *effects* of *life*, and being engaged in a most sad estate far worse then *not being*, is not so much as intimated in the phrase, any farther then by the conjunction thereof with the Eternal never dying *Worm* and *Fire*, it is reasonably to be interpreted; and that is quite contrary to the *disputers* interests.

Next then for ὁ ζῶν τῷ οὐδέντι ἐν αἰ-
 ῶνι Jude 13. 2 Pet. 2. 17. there is
 no pretence that it should in these
 places be meant for *death* any more
 then ζῶν is 2 Pet. 2. 4. It signifies
 the sad *uncomfortableness* of that
 state, which, being in respect of
 the torments expres'd by Fire in
 other places, hath not yet the one
 comfort of ordinary Fire belong-
 ing to it, viz. *lightsomness*, but
 contrariwise ζῶν τῷ οὐδέντι, as dura-
 ble as the flames. The Texts pro-
 duced Job. 10. 21, 22. 1 Sam. 2. 9.
 Eccl. 11. 8. Ps. 88. 7, 11, 12. Job. 17.
 13. Eccl. 6. 14. are Pertinent to
 prove what they designed, that
darkness denotes the State after
 this life: but that no way prejudi-
 ces the use of it for a *positive* state
 and not that of *annihilation*: for
 for that 'tis not used in any of
 those places. Yet that it shall not
 here

here be taken in that sence which in those places belongs to it there are these reasons, 1. Because the *New Testament* most explicitly affirming a *resurrection* from that *Old Testaments* darknesse; doth yet threaten this $\zeta\omicron\phi\theta$ τὴ ἀθάνα, εἰς αἰῶνα, which therefore must commence *after the resurrection*, and so cannot be that death from whence men rise in the *resurrection*, of which those *Old Testament* places were understood. 2ly, Because in the same Chapter 2 *Pet.* 2. 4. 'tis said of *Angels* ἀγγέλους $\zeta\omicron\phi\theta$ ταῖς τρεῖς αἰῶνας, where $\zeta\omicron\phi\theta$ being applied to *Angels*, it cannot signifie that *death*, as if 'twere applied to living *men*, it might. 3. Being joyn'd with *chaines*, it thereby seems to signifie some positive state, but especially 3. Being joyn'd with $\piαραπο-$
 $\sigmaας$ it must denote that state, which

all sorts of men, Heathens, as well as Jewes and Christians, understood by *Tartarus*, that sure is a place of suffering after death. 3^{ly}. Because though there be no further mention then of the *privative* part of *Hell*, in the ζόον τῶν οὐρανῶν, yet in the other places of the *N. T.* where the same is mentioned under the name of ἐξω' πρὸς οὐρανόν, the *utter or utmost darkness*, the farthest recession from lightsome or blisfull life imaginable, there is joyned with it *weeping and gnashing of Teeth*, Matt. 8. 12. and 22. 13. and 25. 30. which sufficiently differenceth it from the notion for death:

As for the places in the *Revelation*, it is granted to be reasonable to interpret them according to *prophetick style*, and not exact them to strict *literal* interpretation; accordingly as *Ier.* 7. 20. and *Is.* 34.

4. 10. signifie utter final vastations, (as appeares by their *smoak* going up for ever and ever, lying wast and none passing through it, from generation to generation, for ever and ever, and the not quenching of Gods wrath, but burning upon man and upon beast) so where the like circumstances either inforce, or but incline, the interpretation of passages in the *Revelation*, I shall make no scruple to yield, as *Revel. 18. 18.* speaking there of the ruine of *Babylon* 'tis most reasonable to interpret to that sence the *smoak* of her burning, by her meaning that great *City* in the end of the verse, and so again *chap. 19. 3.* her *smoak* rose up for ever and ever, *Heathen Rome* was destroyed, so as never to be rebuilt again; there is nothing in the context's that inclines to any more then this. But
then

then for *Rev.* 14. 9, 10, 11. I cannot thus yield. There, to deter all from yielding to Idolatry in the least degree, *worshipping the beast and his image &c.* the intermination goes out thus, *if any man shall do thus* *vers.* 9. *the same shall drink &c.* *vers.* 10. where the *bitter wine of God mixt, unmixt in the cup of his wrath*, is properly such a vengeance as hath 1. No mixture or allay of *mercy*. 2. All the embittering *spices* added to it, and so fitly signifies *deprivation* of life and all that is precious here, and very much more of *bitterness* after it. And this is further inforced by their being (not consumed) but tormented with *Fire* and *Brimstone* (not here as *Sodom* was in the presence of men, but) in the presence of the *Holy Angels*, and in the presence of the *Lamb*. i. e. by the
sentence

sentence of *Christ* with his assembly of Angels in judgment, and so *vers. 11. the smoak* (not simply as *Rev. 19. 3.* nor of their burning or consuming as in *Isay* it was, but) of their torment ascendeth up for ever and ever ; and they have no rest day nor night (quite contrary to death whereby men rest from their labours , and to annihilation much more , which is a perfect cessation and that eternal , as opposite as was possible to having no rest day nor night) so *chap. 19. 20.* where 'tis said of the *beast* and the *false prophet*, the *Roman Idolatry* and *Magick* &c. (i.e.) the eminent supporters of the former by *Magick* and *auguries*, the principal factors for the holding up the *Heathen Worship*, *Apollonius Tyanus* &c. (See note on *Rev. 13. g. h. i. k.*) that they were
cast

cast alive into a Lake burning with Fire and Brimstone, the meaning in all reason must be, that they were from this life sentenced to be cast into exquisite torments, not that they were utterly destroy'd or consumed, but as infallibly removed to that place of Torments, as if they had gon down quick Bodies and Soules together into *Hell*.

Here indeed is nothing said of the *perpetuity* of those Torments, but that is expressly set down *chap. 20. 10.* not only as far as concernes the *Divel* that was to bear them company, and was *cast into the Lake* where they are (which by the way must either inferre that the *Divels* who are not deemed to enter on their full punishment till the day of *Doom*, shall then also be *annihilated*, or that the wicked who *are*,
then

then in the same condition with the *Divels* shall not be consumed or annihilated) but particularly as to them βασιλεὺς καὶ ἡ πόλις the *Beast and the Prophet* shall be tormented for ever and ever. And if you shall demand, why I said not this thus particularly in the *Paraphrase* and *Annotations* on the places of the *Revelation*? I answer that it was not agreeable to my *design* on that Book, which was only to set down the *grand lines* and branches of that obscure Prophetick Writing, and not more nicely to descend to every *minute* expression in it.

Where it is said pag. 12. l. 8. That to apply any passages in the *Revel.* to that which is to follow after the last judgment, is not so *Prophetical* and therefore not so *probable* a sence; I answer that all that is *future* (as surely all that followes

followes the last judgment is) may well be ingredient in a *Prophecy* and so in this probably enough, if either speaking of vengeance on wicked men this be added over and above their visible portion (for that sure is very fit in a *Christian* Prophecy, when *wicked* men oft *thrive* very prosperously here, 'till the day of full iniquity and their accounts comes, and then they *die* oft but *as other* men, and would not deterr any man from following their steps, if we were not admonisht that after *death* they must meet with a dismal Portion) or speaking of the end of the World and the day of *doom*, the several allotments of men be there seasonably mention'd also, as we see it is in *Rev.* 20. 12, 13, 14, 15.

As for the last *reserve*, that if the *punishment* here described be to be

be understood of that which follows the *last Judgment*, yet no expression used in any of those Texts doth necessarily signifie an absolute *eternity* of positive Torments; I answer that undoubtedly some do. Instance in *Rev. 20. 10.*: as it hath been formerly enlarged on, (*day and night for ever and ever* expresseth an absolute eternity, as much as any words of man can do; *καταγινώσκοντες*) doth plainly denote *positive torments*, and referring peculiarly to a *rack*, doth thereby denote the kind of positive torments to be such, as are not designed to *ending* the life, but to *continuing* it in great paines, for so we know the Rack is among men.

Now for the *exceptions* to *Rev. 20. 10.* I must adde somewhat. I. 'tis suggested that that seems not to be spoken of the *last final judgment*.

judgment. I grant it is not, but of the houre of *death*, whereon I suppose those wicked mens Soules cast into the Fire of Hell, and never rescued from thence, till Body and Soul together at the day of *doom* being joyned in those torments, they are shut up thither to all eternity. *Secondly*, 'Tis suggested that it seems not to be meant of Hell (i.e.) *Gehenna*, into which none were ever cast alive i.e. before the first death. To this I answer, that to be *cast alive into Hell* is a phrase like to that of *going down quick into Hell*, used of them whom the earth swallowed up. Wherein 'tis more then possible that such notorious sinners might go, Bodies and Soules together, to Hell, without any previous separation by death; by the same *analogy* whereby we believe that *Enoch* and

Elias

Elias went up, bodies and souls, into heaven without seeing death; and whereby we believe the same of those that shall be found alive at *Christ's* coming, both wicked and Godly. But then, *secondly*, if this be not certain enough to be adhered to, then the phrase will signify as *suddenly* and *really* to be cast into those Flames, and there to be tormented, as they could be imagin'd to be, if bodies and souls together, they should be cast *alive* thither; and so this is a direct prejudice to the *sleeping* of their *souls*, or receiving any interval of rest from their passing out of this *life*, and their entering into the torments of *hell*.

Of the places in the *Apocalypse* some things are added, to the taking off from their force. *First*, a *desperation* of any certain *understanding* of that book. To which

I answer, that 'tis but a *panick* and popular *fear*, which is the author of that desperation, and keeping men from the study of it, makes it necessarily unintelligible; whereas *First*, there be many repeted passages of Christ in it, designed on purpose to excite men to the studying of it. *Secondly*, there are evident *characters*, which serve as *keyes* to the understanding of it, and nothing but the seeking and fancying depths and mysteries in it, hath made it so mysterious: the meaning nearest to literal, and such, as by comparing it with other prophecies, appears to be the one propheticall signification of each passage, will be found to be the truest; and they that strein higher, and seek farther off, to find what was never intended by the *inspirer*, or the *A-manuens*, are the men that have made

made this Prophecy *obscure*, which would otherwise be as perspicuous as any one of the greater Prophets of the *Old Testament*. *Secondly*, when 'tis suggested, that the places for *interminable* paines are but *two* or *three*, and those opposed to as many *hundreds*, which are to be alleaged against this sence; I answer, that as few or as many as they are, (it matters not for number, one *affirmation* of God's will establish a truth) *First*, they accord with many others in writings not obscure or prophetick. *Secondly*, there is no one (much less many hundreds) producible to the contrary sence, as hath hitherto appeared by examining all such as were pretended to be opposite, but were found very reconcileable with the sence. *Thirdly*, when the obscurity of the writer is again mentioned,

ned, that hath been already spoken to on the first place.

Concerning the reasons which are used to secure the places for eternal life for to signify that, though eternal torments be not allowed to be properly eternal, I have little to say, because I fully acknowledg that importance of the word *eternal*, whether to blisse or wo. And I think it hath already appeared, that there are not these reasons of difference between them as now are mentioned. For, *first*, as there are no texts in the Gospel which seem to oppose the absolute sence of eternity in the promises, so those that were thought to seem to oppose the absolute eternity of the threats, having been brought to tryal have been found very light; and, *secondly*, the doctrine of eternal torments truly stated and vindicated

dedicated from the mistakes by men introduced into the doctrine, hath appeared most credible also to those that believe the Gospel; and as necessary to God's justice as he is Rector of the Universe, and as agreeable to his goodness, who earnestly averts their dying that will needs dy, as the eternal promises are reconcileable to all the attributes of God. *Thirdly*, that as there are negatives that irrefragably confirme the truth of the article concerning eternal life, so there are affirmatives and negatives both (each is therefore is not quenched) that as irrefragably establish the truth of the doctrine of eternal torments. As for the *Philosophical* doctrine of the *immortality* of the *soul*, I yield it can import no more, then either its not being corruptible from any outward principles,
nor

nor destructible from any created power; I yield it (for all that) destructible by God, but have formerly answered how that place *Mat. 10. 28.* hath nothing to do with his will or purpose to *annihilate* it.

Lastly, as for *tradition*, as that signifies the *suffrages* of all the men in the world, *Heathens* of all sorts, *Jews* of all sects, *Mahometans*, *Christians* heretical as well as orthodox, it matters not though this doctrine be not deduced by such absolutely universal tradition. I yield that many *Heathens* there were that *believed* it not, that the *Sadduces* denied it, that the *Jews* now adaies care for none but *themselves*, and so make no provision for other men, that there have been *Origenist* Hereticks, and some such as *Augustine* mentions *Enchir: c. 12. de civit.*

civit: Dei. l. 21. cap. 17. 18. ('tis no newes that there should have been false teachers and believers in the world.) But that *Augustine*, who is confest frequently to *assert* the doctrine, and frequently to *defend* it against adversaries, should yet be believed to *doubt*, *lib. de serm. Dom. in mont. tom. 4 super Mat. 5. 25. 26.* I am not apt to give heed to it. Because, *first*, if the same *Augustine* should be so *uncertain* and *unconstant*, he were little worth heeding on either side. *Secondly*, there would be reason to resolve, that the *place*, where the *doubting* is found, was either not written by *him*, who wrot elsewhere so *contrarily*, or were written by him before he had competently considered the grounds, whereon afterwards he establisheth his acknowledgments of the truth. But the truth is, I

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discern

discern not how those words [*neque ita hoc dixerim, ut diligentior tractationem videar ademisse, de pænis peccatorum quomodo in Sacris dicantur æterna*] should be interpreted, so as to express him a doubter in this matter. In other circumstances he might well give men liberty of expression, yet himself never have the least suspicion or doubt of the truth of the *main* Article. It remains therefore that the Scripture, as that hath been found consonant and agreeable to all other places of its self, and as it hath been interpreted by all learned Orthodox men of all ages, and as from the *Apostles* time to this day their doctrine hath been delivered down in the *Creed* of the *Apostles*, and other occasional *explications* thereof, doth as evidently affirm the *eternity* of the tor-

torments of the wicked on the one side, as the eternity of the *joyes* and blis of the Godly on the other side; and that as far as the *Catholick* Church in all ages hath extended, in opposition to the *heterodox* and *heretical*, so far the tradition of this Article for eternal pains is *universal*, and therefore in no reason to be doubted of by a meek Son of this persecuted Church, which professeth *readily* and *uniformly* to receive all *Catholick* Tradition, truly so call'd, as that includes the writings and preachings of the *Apostles*. Having gone thus far, and at last arrived to the conclusion, in the same posture (with some intermissions) of the Chair, wherein the *Gout* had fastned me; I now find the use of my foot return'd again, and so take my leave of this *paper* and my *chair* together, and by

the length of it suppose I have your full leave so to do. When you have survey'd it as deliberately as you desire, I desire that you will return mine *own* to me, not weighing too severely what was written thus hastily. But remember, if any one text of *Scripture*, or testimony of the *Churches* sense of all times (including the *Apostles*) be producible, it is sufficient for the establishing this *truth*, though many passages produced, or defences made for the farther confirming of it, should not be found *rigorously* Concludent or Demonstrative. The God of Heaven, Author of all Grace and Truth be now and ever with you.



S I R



S I R



IN your account of the eternity of infernal punishments you make them consist in the persevering appetite and aversion of those things (then impossible to be obtained or avoided) which formerly *in via* men have desired and averted. To this stating of this matter much what the like with *S^r Ken: Digbies* and *M^r Whites*, I have more to object then is fit for a Letter. Some few heads of Exceptions I shall briefly note to you. First, I see not how this agrees with the nature of the

G 3 judgment

judgment to come: the giving and executing a sentence upon wicked men. This we are every where taught in *Scripture* and our *Creed*: But your stating, which only leaves men with those *desires* and *aversions* wherein they lived here, and so die, without *sentencing* them to any other punishment but what they thus bring with them, and so is already inflicted on them, and needs no *Devils* to execute it, seems not reconcileable herewith. *Secondly*, the *Matter* of this sentence is express'd in *Scripture* to be a *lake of Fire and Brimstone*, into which they are cast, which must be a very strange figurative expression, if it signify no more then their own *voluntary acts*, appetitions, and aversions. *Thirdly*, it is manifest, that those *diseases* which precede many Men's *deaths*, do change

change their *appetitions* and *aversations*. The luxurious Man on his sick Bed hath not those vehement desires of Weomen, delicate meats, &c. which he had in his health: Why then should I think that after Death his appetites of what he desir'd *in via*, viz. in his life and health, should continue to him? Nay, 4. When *Souls* are divested of those *Bodies* which were the necessary Instruments, and also the fomenters of those carnall sins; and again when the *body* before its reunion is so chang'd as not to be sustein'd, as *in via* it is by eating and drinking, 'tis not imaginable it should retain those natural desires which *in via* it had: And when they no more marry in *Hell* then *Heaven*, and are as equal to evill *Angels*, as the *Saints* in *Heaven* are to good ones, and the

G 4

natural

natural end of all carnal desires ceasing; it is not imaginable God should continue those desires to them for ever. Or if any should so conceive, many strange wild consequences unfit to name, would be equally probable & equally unimaginable. 5. By this stating, the *losse* of *Heaven* will from hence only be *penal*, that Men desir'd *Heaven in via*, or judg'd it fit to be desired. And if so, it will be no punishment to them that never thought of it at all, as *infidels*, or despised it (as they did all spirituall joyes, and thought it not worth desiring) as they that placed all their *appetites* on carnall and material *pleasures*; which are the worst sort of men, who in consequence hereunto must be least punished in Hell *pæna damni*.

Having

Having said thus much against your Scheme, I owe my self the pains of adding a word or too for the defence of the way that I have us'd in the *Practical Catechisme*, viz. by considering the *option* given to us by God, wherein you seem to me not to have observ'd that, on which the chiefe weight of my account was design'd to lie.

That *God* propos'd to Men *life* and *death*, blessing and cursing, eternal joyes and eternall paines, as the *Rector* of the Universe; I take for granted; and so do you, as an Article of our Faith: So that of the *an sit* the question is not, but considering the transitory short pleasures of sin, the onely question is, How eternal paines are with any justice *proportion'd* to them: and to that the answer is, Not
G 5 that

that they *are proportion'd* to them, but that there is *no need* they should be, because *God* having propos'd the joyes of *Heaven*, and (much more) immunity from these paines upon termes put absolutely in our *power*, it is meerly our own *fault*, not imputable to the decree of *God*, if we fall under those hardest paines. The extremity of which was primarily design'd, as by all prudent *Lawgivers* punishments are, to deter men from those sins which are fenced with so thorny an hedge; not that they may be inflicted on any, but that all may be kept innocent: and in this sence 'tis ordinarily observ'd, that the everlasting Fire which is threatned men, was prepar'd for the *Devil* and his *Angels*. Yet when such *threats* are entred into those *lawes*, whereby the Universe is governed;

it is just and reasonable that they should be also actually perform'd on the disobedient: else it were as good, nay better to all political ends, that they had never been made or promulgate. And if still, when they come to be *inflicted*, they appear to be *hard*, or above the proportion of the offence, there are yet other wayes of superseding that exception beside the evacuating the decree: *viz.* The several branches, of the ἐπιτάξεις all which the Gospel hath provided in this matter.

First, That those which wee could not (either by *Physical* or *moral possibility*) avoid, should not be charg'd upon us to this condemnation, as *Original sinne*; finnes of *Weaknesse*, *Ignorance*, sudden *surprise*, *Indeliberation*, &c.

Secondly,

Secondly, That know deliberate voluntary finnes, if timely retracted by *repentance*, Humiliation, Confession, change of mind shall not fall under it.

Thirdly, That God gives sufficient *grace* to *avoid* all willful sin, and again sufficient grace to *repent*, when it hath been committed; and inflicts it not till he sees men go on obstinately, and that they will not repent.

Fourthly, That he *calls*, and *warns*, and *importunes* them to consult their own safety, to make use of his *grace* timely, and not obstinately to harden their hearts against their own *mercy*, and so to perish in despite of mercy.

Fifthly, That he *offers* not only *deliverance* from these torments, but over and above, *eternal joyes* upon so easy termes of so moderate

derate nay desfireable performances, that they which will neglect so great Salvation propos'd to them, with so many advantages and concurrence of all rationall motives; and finally make so mad a choice as to take *Hell* as it were by *violence*, cannot but be thought *worthy to take their portion in that lake* be it never so punitive and endless: Because though in respect of that one sinne (the short pleasure that comes in to them by *sin* compar'd with intensive endlesse flames) there is no proportion, yet 1. In respect of their *obstinacy* and unexcusableness. 2. In respect of *God's tenderneſſe*, using all wise means of moderating the rigour of his Law by the Gospel (though not by utter abrogating his Lawes, which becomes not either a just or wise Lawgiver, or Rector of the
Uni-

Universe) all shew of Injustice is remov'd : particularly by the second taken alone, (much more in union with the first and third) the rule being owned by all rationall men *volenti non fit injuria*, be the evill never so great, 'tis just they should have it, that finally make it their choice, (so doth the persevering Impenitent) and that not only an hasty passionate choice as Nero's Mother's, *Occidat modò imperet*, (which yet Historians observe to have brought her death justly upon her) but a *deliberate*, stanch, obstinate constant choice, when their Creator, and Redeemer, and Sanctifyer have us'd all prudent probable meanes to gaine them to better counsels and choi-ces, but all in vain, they die because they will die : When yet they are oft warn'd (and expostulated with)

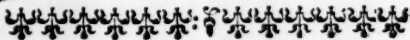
with) of the irrationalnesse of that will or choice. 'Tis true, when they come to suffer their own choices, they are far from liking them (as *Xiphilin* observ'd of *Neroe's* Mother in the foremention'd case) and then 'tis likely would fly from them, call to *the mountains to cover them from the wrath of the Lamb*: But their choices being primarily terminated in the pleasant finnes, and but consequentially in the paines annexed to them by God's Law, 'twill be as unreasonable that they which have chosen the former should be freed from the latter, as that he that hath *bought* a *Commodity* at a price, and bound himself to a day of payment, should, after he hath enjoy'd and *spent* the *Commodity*, be excus'd from paying the *price* of it by pretending it was not really worth
so

so much, when it appears by his *bargaine* that he himself thus valued it, and willingly took it at this price, and hath now chang'd his mind on no other consideration, but because the enjoyment, for which alone he valued it, is past, and none but the *payment* behind, which consider'd by it self, every man acknowledges to be the ungrateful part; and so he did when yet on intuition of the more pleasant he made choice of it.

I have thus far enlarg'd to give you a clearer view of the force of the *option* in this matter, then I can discern you to have had of it; and consequently to shew you the insufficiency of the reason on which you reject it, when you say, that upon this *Hypothesis* it should seem to be concluded, that *eternal life* is owing to Piety *ex justitia*. But

to

to this I reply: 1. That it were no newes from *S^t Paul's* words [*That God the righteous Judge shall give the Crown of righteousness to all that keep the faith &c.*] to conclude that that *Crown* is some way due to *Piety ex justitia*. But then *Secondly*, My Argument from the *Option* hath no least need of so affirming, but becomes much the *stronger* the lesse that be affirm'd; For the *lesse* rewardable in it selfe our *Piety* is, the more *mercy* and superabundant goodnesse it is in God thus to decree the rewarding it; and the more *undeserv'd* that *Mercy*, and the easier the condition of it, the more *Criminous* is the guilt of those that *despise* and *contemne* it, and prefer sin, and impenitence, and eternal death before it.



177
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An
Accordance
OF
St PAUL with St JAMES,
in the great point of
Faith and Works.

By
The most Learned, Reverend, and Pious
D^r HENRY HAMMOND.



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Of *Faith* and *Works*.

HE that saith with *S^t Paul*,
a man is justified by faith
and not by works, and to
reconcile *S^t James* with
S^t Paul, affirms, that good works are
the effect of true faith, means either
that true faith, where e're it is, is able
to produce good works, though it
do not alwaies actually produce
them; or else, that it *actually* and
necessarily *produceth* them. If the
former be his meaning, then I con-
ceive it true in some degree, but
not pertinent to his purpose of re-
conciling *St. James* with *St. Paul*,
because faith may be able to pro-
duce

duce them, and yet never actually produceth them; and so the man that is supposed to be justified by faith, never be able to *shew* his *works*, which St. *James* requires of him, and consequently his faith be a *dead* faith, i. e. not able to justify. But if the *latter* be his meaning; that true faith, wheresoever it is, actually and necessarily produceth good workes, I conceive it false; yet can I not dispute against him in those termes, by instancing in any particular to the contrary. Because he hath a guard or hold for himself to fortify him against any assault, by affirming to any such instance of mine, where good workes were not produced, that that faith was not true faith; which yet if he should be put to prove, he would have no other reason to confirm it, bnt only because it produceth
not

not good works; being ready, if it did produce good works, to acknowledge it true faith; which how guilty it is of those two faults in disputing, *circulus* and *petitio principii*, I think is manifest to any. Yet being by this *Sophism* of his interdicted this way of proceeding, I have but one way of arguing left me; *first*, to demand his *definition* of true *faith*, and whatsoever definition he gives, to prove that faith, in that notion of his, is the cause of good works, at the most, but as a man is the cause of a child, a true perfect, univocal cause of the effect, when the effect is produced; but yet such a one, as might have suspended that action, by which it was produced, and so might have been as truly a man without the actual producing of that effect, as he is now, he hath produced it: that

is,

is, that *faith* is a *rational* or moral, not *natural* agent, working *freely*, not *necessarily*.

To bring this operation to praise, I will suppose this *definition* of faith to be given me (which by them that affirm good works to be an effect of *faith* is ordinarily given) that it is a *fiducial assent to the promises of Christ*. Where that I may not mistake him, I must first demand, whether he conceives these *promises*, which are the object of his faith, to be *absolute*, or *conditional*. If he affirm them absolute, made to *mens persons*, or individual *Entities*, without respect to their *qualifications* or *demeanors*, then surely that faith, which supposeth all kind of qualifications of the subject so *unnecessary*, will never so much as move me to produce *good works*, because I may as well
be

be saved without them, the promises being supposed without condition; and therefore he that affirms good works to avail nothing in the business of attaining to salvation, cannot, without contradicting himself, say, that his *faith* must necessarily produce good *works*, if it be a saving faith: for sure all that necessity proceeds from a *believing*, that without good *works* there is no *salvation* to be had; which if it be not believed, that necessity ceaseth. But if he affirm the *promises*, which are the object of his faith, to be *conditional*, then I must ask, what he takes this condition to be, either *faith* alone, or good *works* alone, or *faith and good works* together: if *faith* alone, then (beside the ridiculousness of that, in making the *believing* that I shall be *saved*, the only ground of my *believing* I shall

H

be

be *saved*) the former inconvenience recurs again, that that *faith* which supposeth *faith* only to be a *condition* of the promises, will find good works as *unnecessary*, as that *faith* which suppos'd the promises to be *absolute*, and so will never incline me to them neither. If he affirm the *condition* of the promises to be good *works* alone (I mean by 'good works all other graces besides *faith*, *contrition*, *amendment* of life, *charity*, *holynesse* &c.) then he acknowledgeth, that these good works are of themselves simply *requir'd* of a man that is, or will be a believer; and so that they are no necessary *effect* of *faith*, for if they were, it would be enough to require *faith alone*, and they would undoubtedly follow without requiring. For I conceive it ridiculous to make the *condition* of an *Indenture*

ture something that is necessarily annext to the possession of the demise. If he affirm *faith and good works* neither single, but both together to be the total adæquate condition of the promises, which St. Paul calls *faith consummate by charity*, St. James, *faith made perfect by works*, St. Paul again *promises* (which certainly is the truth) then first I must admonish him, that his *fiducial assent*, by which he defines faith, must not signify a believing with *reliance*, that he is one of them that shall be partakers of what is promised, which they are wont to call special faith, or particular *application*; for that must either suppose them to have *performed the condition*, and so good works in them (yea and faith) must be before faith; or else it is the *believing* confidently of a lye, it be-

ing absolutely false, that the thing *promised* belongs to any that hath not performed the *condition*.

But his fiducial *assent*, if it be a tolerable *definition* of faith, must be (answerable to the *promises*) only this, a believing and *relying conditional*; that he shall be partaker of what is *promised*, that is, a *believing* (and depending on it) that God will not *fail* him, if he *fail* not God; that God will give him *heaven*, if he perform sincere *obedience*, and rely upon the gift of *Christ*, not on any merit of his *obedience* for the attaining of it. Now to say the truth, this *fiducial assent* thus express'd (and none but this) may truly be affirm'd to be a most powerful motive to me to produce *good works*; but then it is as true, that it is as powerful a motive to me to rely on the gift of *Christ*, and so in that respect

respect *faith* may be said to *produce* good *works*, *faith* may also be said to produce that which they call *faith*, i.e. the believing, that if I obey and rely, I shall be saved, is a motive thus to produce actual relying; and in this sense I will acknowledge both (if he, with whom I dispute, will thank me for it.) But then, *secondly*, it follows not that that which is a powerful *motive*, is a *cause* necessarily producing, because that motive is but a *moral motive*; perswading not enforcing, and man by corruption, or by some prevailing temptation may resist that motive, and I think 'twould be no *Paradox* to say, that some men have made no doubt of the truth of God's conditional promises, i. e. have verily perswaded themselves, that if they *served God* sincerely, they shall be *saved*, and yet quite

*neglected God's service: and if it be objected, that they want the fiduci-
all, though they have the assent,
and that if they had the affiance,
they would assuredly produce good
works; I answer, that by that affi-
ance they mean either absolute as-
surance that they shall be saved,
(and that, if it be not an error, sup-
poseth good works, if it be, produ-
ceth them not) or else a conditio-
nal affiance; and then again I affirm
of that, that it is no more then what
I exprest by making no manner of
doubt, but if they serve God sincere-
ly, they shall be saved; which
though I believe to be a most power-
ful motive to obedience, yet I con-
ceive not a necessary irresistible
cause, (because 'tis only a moral
motive) nay nor that that alwaies
produceth the effect. First, be-
cause the foolish virgins had as much
of*

of this as the wise, for ought we see; and after the door is shut come as confidently, *Lord Lord open to us*, & yet it seems did not watch and make ready their *Lamps*, which was the act of obedience requir'd of them; and the want of it forfeited their hopes: 2. Because the *unprofitable servant* that professeth he knew that *God reaped where he sowed not*, yet hid the *Talent in a Napkin*, put it not out to the exchangers. 3. Because the *exhortations* of *Christ* and the *Apostles* are generally to *good works*, as well as to *faith*, nay much more frequently, which argues to me that faith doth not necessarily produce good works, and they that are supposed to have faith are exhorted to *adde to their faith virtue*, 2. Pet. 1. 5. which (if Faith were a necessary cause of Works) were all one as to exhort the
the

the *Fire* to *burne*, the *Water* to *moysten* &c. 4. Because there is a difference observed in Scripture between a *working* and a *non working Faith*, and the priviledges are bestowed only on the first, by which it is plain, that it is possible for it not to worke. 5. Because *faith* is said to be made perfect by *works* Jam. 2. 22. which sure an agent cannot be said to be by producing an effect, which it cannot but produce; as the act of *Humectation* adds no degree of perfection to the *water*. Nay 'tis a general rule, that the *producing* of what *effect* soever adds no perfection to the *cause*, save only *relative*; as the begetting of a *Sonne* adds only the relation of a *Father*, but nothing else more then he was before; it rather supposeth him perfect before, which is the importance
of

of the *Logick* axiom, *effectus est extra naturam causæ*. All that can truly and in propriety of speech be said of Faith in this matter, is this; that *Faith* is so strong a *motive* to *obedience*, that if it be drawn as a Weapon to the purpose, and used as it should, it would in reason *out-ballance* all the contrary *temptations* to disobedience: & if the *will*, which hath the casting voice, give its suffrage, as in *reason* it ought, it shall then infallibly produce *obedience*, but yet not *irresistibly*, because that *will* being still a *free faculty* at least to evill, may after all the proposal of motives either *suspend* its Action, or else do that which it should not. For sure it is an error of *Socinus* to affirme *cognitionem rerum pulchrarum aut turpium, quales præter alias sunt res honestæ & vitiosæ*; ha-

*rum odium, illarum amorem necessa-
rio gignere; and that Socrate's speech
(præsente scientia fieri non posse ut
quis incontinens sit) was true, with
this Caution, ut quis sciat res ho-
nestas, eas facienti magnum commo-
dum allaturas det. disp. de loco c. 7.
ad Rom. & in 1 Joh. 4. 8. If by
amor and *odium* he mean *prosecutio*
and *aversatio*, as 'tis plaine he doth
by that which followes: For sure
Medea was not deceived in her self
when she said, *video meliora proboq̃,
deteriora sequor.* And so many,
who make no doubt of an *Heaven*
to belong to all penitent reformed
Servants of *Christs*; and that that
Heaven conteines joyes above all
that the *World* can afford, do yet
choose the pleasures of sin for the
present season; like *Ephraim* that is
likened to an heifer that loved to
tread out the Corn, betook her self to
that*

that course which for the present yielded some profit (as the Heifer being by the Law then unmuffled, might eat as she trod it out) that had its reward at that minute, that she did the Work. Whence is all this? but from hence, that the carnal pleasures of sin for the *present* obtaine the consent of the will against all the *future* pleasures and joyes of Heaven, joyn'd with the sowerneesse of present obedience; which could never be, if believing the promises allwaies either necessarily, or infallibly produced good works.



F I N I S.

